THE MERCHANT REALL.

PREACHED BY VVILLIAM LOE Doctour of Diuinitie Chaplaine to the kings sacred maiestie, and Pastour of the Englishe church of Merchants Adventurers residing at Hamborough in Saxonie.

MATTH. 16. 26.

VVhat is a man profited, if he shall purchase the vvhole vvorld, & lose his ovvne soule? or vvhat shall a man giue in exchange for his soule?

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To the right VVorshipfull. S*.

THOMAS LOVVE

KNIGHT GOVERNOUR, THE DEPUTIES, ASSISTANTS, AND GENERALITIE

of that auncient, much famous, & most vvorthy Companie of Merchants Adventurers residing at London, Hamboroughe Middleborough, & elſe vvhereſouer in the vvorld, that trade for the other vvorld.

Grace, Peace, & all prosperous ſucceſſe in all their adventures both by ſea, & land in CHRIST.

RIGHT vvorshipfull, & much endeered in the lord. Promiſe is debt, & debt is due. The dutie of my ſeruice, & the debt of my promiſe I nouve make bold to tẽder vnto you all. The promiſe vvhich I made vnto you at London vvhere I began this taske, by gods permiſsion I haue finished at Hamboroughe, & nouve tender performance. It is not many yeares ſince that a learned Doctour of Divinitie vvho is nouve vvhich god preaching in court at an honorable mariage out of the prouerbs, She is like a Merchant shippe that bringeth her mer-

Doct. Wilkenſon.

The lord Hay his mariage.

chandize from a farre. Prov. 31. 14. called his sermon The marchant royall: I haue the tearmed this. THE MARCHANT REALL. For that royaltie is vpheld by Realtie. And vvise men vvishe ever rather to be Realls, then Nominalls. I could not conceaue in all the boke of god, vvhere a marchant could best vvve his best thoughts better, then vppon his ovvne character so lightsome for Edification, so delightsome & soliuely sett out by Christ himselfe for consolation. VVherein every tittle is pretious, every vvord a fullnes of matter, every point pressing tovvard the marke, & the Period not only pointing to, but putting you into possession of an eternal purchase. In this purchase, there is noe vvant but a vvonderfull fullnes of all royalty, & realty. It is a mans greatnes to be greater then himselfe, & it is happines enough for a man to attaine his perfection at last. VVere I a marchant, & did see, & heare Christ resembling his kingdome to my vocation. I should conceaue veary highe thoughts, & purposes of resolution to attaine this pearle, & should beleeue that text punctually to concerne me For vvhat doe vve see here belovve, but toyling, turmoyling, greeving, vvishing, hoping, fearing, vvearinesse, yea vvretchednes in all.

VVhat doth the vvorld but besott vs vvith the loue of our ovvne trouble, The godly knovve it is

better

better to be vvise to god, then happie in the vvorld. And the reall Christian is euer limited, & euer avved vvith feare of excesse. I knovve noe condition of mē more happie then Merchants Their veary youth is accompanied vvith many, and many fold experīeced trialls both by sea, and land, vvhich may make them prudent. Their mature age is blessed vvith a plentifull portion vvhich may make them thankfull, & their old age affordeth a very surplusage of marveilous fulnes vvhich may satisfie them. In all this. If they should build vp their tabernacle, here, & sing a Requiē to themselues, & to their soules, & not to remember their eternall purchase vvhat can any man implead god for? Solomons navie fetcht the gold of Ophir vvith the perill of a vvhole three yeares voyage, but it vvas to build god an house a glorious house. A blessed end. Some that trauailed in that voyage, brought home apes, & Peacockes. A ridiculous Merchantdizing. VVhat gaine vve for all our travaile & labour if vve find not this Pearle, but derision, from god, daunger in our liues, & noe good memoriall after vve are gone hence. VVho is so foolish to loue the vvorld that breeds nothing but sorrovve? Let them tell me that haue experience of manyfold occurrences in the vvorld, vvhat find they in it but a smyling deceipt: NOT vnlike to the bee that haue hony in

the mouth, & a sting in the tayle. But vvby doe vve desire so much? Only to keepe it? That is a most base thing. If vve vvill Lay vp, vvhere can vve repose our treasure more secure then in CHRIST *treasury VVhat richer purchase then a kingdome? The attaynement vvhereof I haue endeuored in this treatise. The Pearle is Christ in heauen, & Charity on earth, The one the obiect, the other the effects of faith The one the practice of this life. The other the full possession of eternall life. If euer you vvill vnite minds in vnitie, you must take avvay all discord in Religion. Then the vvhich nothing is so strong to vnite, nothing so forcible to disseuer, & disvnite, if it be in discord. The distraction of minds causeth destruction of estates. Can you loke for true seruice of your Apprētices, or for carefull trust of your factors vvho that loue not your order* IN ORDINE AD DEUM. *No assure your selues. You heare not vvhat they doe, Neither shall you knovve Their harts are alienated, so are their actions, their intendments, their purposes. Vnite them once in Religion They are yours absolute, present, or absent; sleeping or vvaking, by sea, or by land. Ob vvhat miserable distractions haue falne out by disasters in religion? Nay about the robes, & apparell of the same? Hovve can you thinke god should blesse your negotiations vvith*

ſucceſſe? vvhen the minds of yours of vvhom you haue a tender care are rent a ſunder.

Beleeue me I haue euer conceaued that the trade of Marchandizing requires a vvhole man. And this man muſt be a marchant. Shall be not be reall? Reall he cannot be to man that is not ſo to god. Howe can he be a faithfull ſeruant to his earthly maſter in his accompt, that cares not vvhat audite he makes to his heauenly maſter. Aſſuredly as he beleeues not in the one, ſo be sleights the other. There is a broode of fooles vvho like Shemei vvhile they ſeeke their ſervãts, that is Riches, loſe their ſoules. VVhat are elſe all falſe harted ſeruants, & factors, vvho care not to loſe this pearle, vvith the price of their ſoules ſo they may attayne pealſe, It is a thousad pitties to ſee ſo many honeſt harts ſo miſerably diſtreſſed in forraine parts vvith more thẽ lamẽtable diſagreements of folly, & factiõ. Either part ſtryving, & ſtrugling by all manner of meanes they can deuiſe to offend, & infeſt the other vvhiles in the Interim they neglecte their trades, their truſts, & ſpend their dayes in miſerable garboyles. All that I can ſay for my ſelfe vvherefore I haue made this treatiſe ſpeake nowe in a dead letter that, vvhich before vvas deliuered by the voice of a lyving man is only a deſire of doing good.

If I doe ſeeme to any man Prodigall of my little yet this honeſt ambition (you ſee) vvill not ſuffer my one

talent or if it be but a part of one to ruſt in the earth. If this Diſcourſe of Merchants, and Merchandizing be not ſo curiously handled as the fulnes of the ſubiecte requireth yet let my endeered affections vnto you all make amends for the manifold defectes hereof. It is that my vveakenes could afford: It is the iſſue of noe curious brayne, but I hope the ſymptome of an honeſt hart. If from hence you vvould be pleaſed to drawe a Paralel of the cares, trauailes, perills, & aduentures you make here not for an earthly kingdome, but for to attayne ſome modell of moderate liuely hoode. And compare thoſe labours vvith theſe you take for heauē, you vvould eaſily ſee vvhat defecte there is. I leaue that to your ovvne practice & purpoſe, & shall euer pray to almighty god to make you all moſt happie in your ſelues by being reall Merchants for your ovvne ſoules; happie in your ſeruants, & factors that may be reall in your trades, & truſts, & god make you proſperous in all your legall aduentures both by ſea, & land. To vvhoſe bleſſed guydance, and ſauing mercie I recommend you all. reſting

Yours all, in all reſpectfull duty, & obſervance.

VV. LOE.

Matth. 13. verſe 45. 46.

Againe the Kingdome of heauen is like vnto a marchant man ſeeking, goodly pearles, who when he had found one pearle of great price he went, & ſold all that he had, & bought it.

BEſſed & beloued in the Lord IESUS. Mine enterance into this text I made at London before thoſe of your moſt vvorthy companie, that are your carefull maſters, Creditors of your truſts, & your louing brethren. Maſters to ſeruants, creditors of truſts to factors, & brethren both of companie, & of communion. Of companie, as you are all marchants Adventurers, of communion as you are all orthodoxe Chriſtians. The Proeme.

Mine enterance vnto you here, is, & vvas, both ciuill, & honeſt. Firſt by free election of your ovvne fellovvſhipe. Secondly by approbation of the ſtate vvhence I came. Thirdly by recommendation of his ſacred majeſtie vnder his ovvne hand, vvho pleaſed to grace me his vnvvorthy ſeruãt vvith his Royall letters, & of the moſt reuerẽd Archebishope of Cãterbury, who patriarchally tendered your peace. Fourthly vvith atteſtatiõ from the famous Vniverſitie of Oxford vnder their ſeale, & from the Cathedrall Church, vvhere I

haue bene a mẽber tvvo & tvventy yeares, & one of the masters seuenteene yeares. Thus from others had I enterance, of vvhose recommẽdations I acknovvledge my selfe most vnvvorthy. Concerning my selfe I demurred after mine election a vvhole yeare, & halfe, & begged of god to resolue me touching my coming vnto you; & novve being come I doe protest in the sight of god, & his holy angells that I come not vnto you vvith any Italionated hart of implacabillity that cannot be appeased, nor vvith any Hispaniolized hart of Iesuited nouelty, nor vvith a Frenchified hart of singularitie, nor yet vvith a Dutchified hart of neutrality (all vvhich I speake not as of any nationall disgrace for the finest cambrick may haue many fretts, & frayes) but I am come vvith a good, & an honest Englishe hart of Orrthodoxe, & Catholike syncerity. Of the professors vvhereof there are tvvo mayne sorts, vvhich I haue obserued in the Christian vvorld, both of them striuing, & strugling for purity, but in a differẽt, & dissonant mãner. The one are seeming Puritans altogether led by faction. The other are reall Puritans to vvhom all things are pure, altogether busie in honest Actiõ. Puritans in factiõ are all Papists Anabaptists, Brovvnists, Separatists, & all singularists vvhatsoeuer, & sectaries vvhosoeuer, that are merely nominalls. Puritans in Action are all the pure in hart, vvho see god in his vvord, in his vvorkes (vvhile they are in this vvorld) & shall see him in the other vvorld in his displayed glory in the beatificall vision of Iesus Christ our blessed sauiour. Into this blessed vision doe I desire to bring you (Masters, mortalls, & my louing countrymen (blessed, & beloued in the lord Iesus.) And this text doth seeme puuctually, &

Puritans in { Actiõ / Factiõ

Tit. 1.15.

Matth. 5.8.

præcise

præciſely to point you Marchants out. Wherein you may Firſt ſee the Obiect of your pure faith, vvhich S. Peter Calls the end of faith, & the end of euery thinge vviſe men doe reſpect in all things, & this maine Obiect, or end is the Kingdome of heauen, euen euerlaſting life the Cataſtrophe of your Apoſtolike Creede. Secondly the reſemblance ſpecified in the text is the Word of your pure faith, or the manner hovv you may be vvorded vnto this bleſſed end of your faith the Kingdome of heauen. It only re mayneth both for you, & me to beg of our god the ſpirit of faith, vvhich vvill lead vs to this end, & guid vs into all truth by this meanes to the atchiuement of our bleſſed end. Diuiſion.

If therefore there be here amongſt you any one preſent of a regall, & royall diſpoſition, here is a kingdome for him, or if there be any of a celeſtiall cõceipte, here is the kingdome of heauen for him vvhich is more. If any be curious to knovve vvhat this kingdome is like, I vvill tell him, It is like (ſaith my text to a Mã. Indeed for mã it vvas prepared by the merritts of the life, & death of a true man, although not a meere man Ieſus Chriſt both god, & man. And it is like to a marchant mã vvhich vvord you ought to liſtẽ vnto, for albeit euery Marchant is a mã yet euery mã is not a Marchãt. Hovvbeit reall Marchãts principally in all their negotiations & affaires doe not only attend, but intẽd this, that ſo by any meanes they may attayne vnto it. And not only to a Marchant man is this kingdome reſembled, but to a Marchant man that is a Ievveller. For it is the moſt pretious Marchant-dizing in the vvorld to trade for this kingdome. Moreouer it is not reſembled only to a Marchant-man that is a Ievveller, but to ſuch a Mar-

1. Βασιλεία.

2. τῶν οὐρανῶν

3. ἀνθρώπῳ.

4. Ἐμπόρῳ.

5. Ζητοῦντι καλοὺς μαργαρίτας.

6. Ζητῶν-
τι.
7. Καλὸς
8. ὃς εὑ-
ρὼν
9. Ἑνὰ πο-
λύτιμον.
10. ἀπέλ
θων.
11. Πέπρα
κε.
12. Πάντα
ὅσα εἶχεν.
13. Ἠγόρα
σεν αὐτὸν.

chant Ievveller that hath endovvments of grace. As firſt dilligence to ſeeke, ſecondly Iudgment to chooſe, thirdly Conſtancie to perſeuere ſeeking vntill he find, fouerthly skil to knovve vvhen he hath founde, & Laſtly reſolution, both of readines to proſecute, then contempt of the vvorld to abandon, thirdly of full perſvvaſion to ſettle his hart & Laſtly of purchaſe to enioy that one, & only Ievvell ofpeareles, & priceles vvorth to vvit, Chriſt in heauen, & Charity on earth, the one apprehended by the acte of pure faith, the other comprehended by the pure effecte of the ſame. In compariſon vvhereof ten thouſand millions of vvorlds, & all the pearls that might be therein are not of any eſteeme, or valuation in a reall, & religious Marchants accõpt. Theſe are the ſeuerall paſſages chouched in this text of the vvhich ſeuerally, & in order.

1. The firſt leſſon.

Out of theſe premiſes you may in the generall obſerue this point of learning. That It is the moſt prudent, the moſt pretious, & moſt gainfull Marchant-dizing in the world to reſolue to performe our earthlie vocation with a heauenly mind.

Mat. 7. 24.
Mat. 6. 20.
Mat. 10. 16
Mat. 25. 4.
Mat. 25. 21.

This Light appeareth from gods lampe. For vviſe men build vpon the rocke. Treaſure vp for heauen, Expoſe their bodies to ſaue their heads, as doth the vviſe ſerpent, Haue alvvaies this oyle in their lamps vvith the vviſe Virgins, Trade vvith the good, & faithfull ſeruant on this manner vntill Chriſt doth come, & ſoe theſe vviſe, & faithfull ſeruants enter into their maſters ioy.

Mat. 16. 26.

This is this royall vviſdome of this Marchant reall. It is alſo moſt gainfull Marchant-dizing Chriſt ſayth ſoe,

asking.

asking. What doth it aduantage a man to vvinn the vvhole vvorld, & to loſe his ovvne ſoule? Paule preacheth ſoe. Godlines is the great riches both for the price thereof, rarenes, & continuance. 1. Tim. 6. 6

Inſomuch that for the price thereof. Chriſt did not only ſay, but pray, & pay; Sayd vvhenhe ſpake vnto the people, prayed vvith teares, & ſtrong cryes, & payed his deareſt bloud.

The rarenes great for fevve find it, The continuance conſtant, & fixt, for once a Chriſtian, & euer a Chriſtian.

And alſo it is moſt pretious trading for the pretious ſtones in the breaſtplate of Aaron, & thoſe many, & manifold ievvells that the bleſſed deuine ſetts out the heauenly Ieruſalem vvithal in the Reuelation, & the vvhite ſtone vvhich vvas promiſed to the church of Pergamus vvherein vvas a nevve name vvritten (vvhich noe mā knevve but he vvhich receaued it) may in ſome ſort reſemble, but in noe vviſe equalize any part, or parcell thereof noe not in the leaſt. Exod. 28. 10. Apoc. 21. 19. 20. Apoc. 2. 17

The right of this appeares in reaſon, for it is the better part Maryes choyce, And bleſt are they that thirſt after this righteouſnes. But vvoe belongs to them that tith mint, & commin, & annyſe, & neglecte the principall parts of the lavve, as Iudgment, righteouſnes, & mercie. Luc. 10. 42 Mat. 5. 6. Mat. 23. 23.

Againe I shevve it further, That a kingdome deuided againſt it ſelfe cannot ſtand. A deuided hart is not for god. To ſpeake Ashdod, & Hebrvve is a harſhe language in the eares of the lord, a man of tvvo ſoules is vnconſtant in all his vvayes, a double tongued man is reproued, & a meere impoſſibility it is to ſerue tvvo Hosh. 10. 2 Iam. 1. 8.

masters God, & Mammon. For soe the Philistimes had God,& Dagon, The Ievves had God,& Chemosh, Israell had God,& Baal, Solomon God,& Ashtaroth, Which sinne of theirs Philo a learned Ievve brandeth vvith the note of Double iniquitie. Gods light doth punctually, require this of all his children, to haue one hart for one god, one tongue to speake in the name of one mediator, one principall master to serue in heauen, one spirit to giude vs, & one rule the vvord of god to lead vs. This vvas that one thing that Dauid required One thing haue I desired of the lord that vvill I seeke after: that I may dvvel in in the house of the lord, all the daies of my life, to behold the beauty of the lord, & to enquire in his temple. This is that One thing that Paul presled soe hard for. Brethren, I account not my selfe to haue apprehended: but this One thing I doe, forgetting those things vvhich are behind, & reaching forth vnto those things vvhich are before I presse tovvard the marke, for the price of the high calling of god in Christ Jesus.

Διπλῆν ἁμαρτήμα. Philo. Act. 4. 32. 1. Cor. 1. 10 Matth. 13. Psal. 27. 4. Phil. 3. 13. 14.

Novve tell me vvhat good, vvhat gaine, vvhat price, vvhat prudence is comparable to this heauenly trading, & reall Marchandizing.

Practice. 1. Gen. 2. 16. Psa. 119. 125 Gal. 2. 20. Psal. 72.

The life of this Learning is manifold. First it teacheth us to practise a vvhole, & absolute resignation of our selues, & ours to god, I am my vvelbeloued, & he is mine saith the spouse in the Canticles. I am thine o lord hid not thy commandement from me saith Dauid in the psalmes. Novve I liue not, but Christ liueth in me saith Paule the Apostle. Who is in there in heaue that I desire but thee? & who is there on earth that I require, but thee o lord saith the svveet finger of Israel?

All

All vvhich oracles of gods ſainctſ shevve that vve should be vvholy gods in all our buſineſſes that vve may attayne at the laſt, to be one vvith Chriſt, as he is one vvith god. Ioh. 17. 21. 22.

The ſecond is of reſolution not to be the vvorlds in any caſe, for Chriſt praied not for the vvorld, Not to be our ovvne, for gods children haue bene prodigall of their bloud euen to the death, Nor to be quailed vvith feare of death, for vve should rather ſuffer a thouſand deaths thē to forſake Chriſt. Not to be vaſſalls either to profit, or pleaſure, the tvvo poles vvhereon the vvorld is turned. 2. Practice.

For pleaſures are but bitter pills lapt in ſugar, & gaines vvithout this godly Marchan-dizing are but giules of Corban, & gieues of Sathan to manacle vs.

Thirdly it is for anſvvere to the curious, vvho demaund hovv they should obtayne this prudency. I tell them. By hauing an eare to all gods commandements. By liſtening to his counſels by yealding to his holy motions, by conſecrating themſelues Holocauſts to god, as Mary Magdalen did vvhoſe eies, vvhoſe hands, vvhoſe teares, vvhoſe touch vvere vvholy conſecrated to CHRIST. 3. Practice.

Fouerthly of pacification for Sathan vvill trouble thoſe vvho are troubled vvith the buſines of the vvorld vvith many temptations, & out cries of conſcience. As vvith doubtings of their ſaluation, but you may anſvvere him ſhall not he liue, for vvhom Chriſt died? If Sathan accuſe you that you haue greeuous ſinns Anſvvere him, but they are remitted, but they are couered, but they are not imputed for Chriſt his ſake. If Sathan reply, & ſay thou haſt fayled in keeping of gods 4. Practice. Pſal. 32. 1.

lavves

lavves. Anſvvere him All the lavve is kept, vvhen that vvhich is not kept, is forgiuen. If Sathan be inſtant, & reioyne vvith thee, & ſay an euill father hath ſold thee (Meaning Adam) ſay thou againe, but the good ſonne of god hath redeemed me. Thus ſhall a good man in the goodnes of his conſcience taking care of all his vvaies pacifie, & appeaſe the conflicts of his ovvne tempted conſcience.

5. Practice. Fiftly of preparation againſt the terrors of death. For death is ſvvallovved vp in victory, & Chriſt is vvholy in heauen as our head taking poſſeſſion for vs Chriſtians, vve, as his mẽbers are there already in expectation, & conuerſation. Which cauſed Monica the mother of S. Auguſtine often to ſay vve haue ſeized vpon heauen let vs fly hence, let vs fly hence.

6. Practice. Sixtly of Confidence againſt the terrors of iudgment for bleſſed is that ſeruant, vvhom the lord ſhall find vvhenſoeuer, or hovvſoeuer he commeth thus trading. For if god loued vs vvhen vvè vvere his enimies, & did beare vpon vs the image of the diuell hovve much more ſhall he loue vs novve being reconciled, & bearing the image of ſanctification in Chriſt.

Laſt Practice. Laſtly of Expoſtulation together vvith motion:

Can any one amongſt you implead this Learning? Is there a vviſe man amongſt you? I hope he is not vviſer then Solomon yet he accounted all things in the vvorld vexation, & vanitie vvhen he had once learned this leſſon. Is there any amongſt you that makes an high accompt of himſelfe, & his? let not this ſtout hart of his ſtoope to vile, & vaine things of the vvorld. Is there a frugall, & thrifty man amongſt you? that vvould enrich himſelfe let him trad for this true gold

of Ophir, & not vvith the shippers of king Ochasias trade for peacockes, parrats, parachitoes, & popiniayes for soe they may chance to haue their ships broken at Esiongeber, & all their proud peacokes be they vvines, orvvātons, & all their paultrie popiniays be they giules, or practises may suffer a fearfull vvrack vvith them.

In a vvord, all of you are men, ciuill men, & Marchant men, & that vvhich is more then all Christian men. Will you knovve the best of all, & the only good for you, & yours? then knovve that guiles are noe gaines for you to liue by in a godly conscience. Nor noe good ground-worke, for your posterity to liue on, whē you are gone, for the goodnes of god is extended to the thousand generatiō of thē that loue him, & endevoure to keepe his commandements. Thus much of the vvhole text in generall. From the particular passages arise diverse lessons The first is drawen from the Object vvhich is a kingdome. For frō hence vve learne, That it is the mind of Christ Iesus, that all his should be of a Royall mind, & therefore a kingdome is sett before them, as a reward of mercie for their seruice. The second lesson.

The light of this appeareth forasmuch as gods kingdome is three fold, to vvitt of Povver, of Grace, & of Glorie. Of Povver for god is not a brasen vvall, but a vvall of fire to his chosen to surround, & encircle them. What euer pleaseth him that doth he in heauen, & in earth, & in the seas, & in all deepe places. And of him, & through him, & to him, are all things. For the Lord is the Greatnes, The Povver, & The Glory, & the victorie, & the maiestie, for all are his in heauen, & in earth, 2. Pſal. 135. 6. Rom. 11. 36

earth, his is the Kingdome, & he is exalted as head ouer
1.Ch. 29.11 all: soe preacheth Dauid in the booke of the Chronicles,
Dan.6.26. and Darius the king of Babilō proclaymeth in his kingdome that all men should tremble, & feare before the god of Daniell, for he is the liuing god, & steadfast forever & his kingdome That vvhich shall not be destroyed, And his dominion shalbe euē to the end. All his vvorkes shevve this, for they all speake of his glory of his kingdome, & talke of his povver. Thus you see here is a kingdome of Povver that the vveake may flie vnto it as vnto a city of refuge.

2. Secondly a kingdome of Grace soe CHRISTS
Matth.3.2. forerunner saith Repent for the kingdome of god is at
Luc.8.10. hand, & Christ him selfe tells his Apostles that it is giuen
Rom.14.17 vnto them to knovve the mysteries of the kingdome of heauen, & Christs followver sayth, the kingdome of heauen, is not meat, & drinke, but righteousnes, & peace, & ioy in the holy ghost.

3. Lastly he hath a kingdome of Glory For It is his
Luc. 12.32. pleasure to giue his children a kingdome, & it vvas
Mat. 25.34 prepared for them before the vvorld vvas, & they shal
Mat.13. 43. shine therein as the sunne in the firmament.

The right of this appeares in reason that Christ vvould haue Christians regally minded, because there is an opposition of kingdomes against this kingdome of
1 Christ: to vvit, that of the kingdome of the beast, & of
Apo.16.10 the vvhore, the kingdome of Sathan, & the kingdome of this vvorld. The kingdome of the beast the Reuelation mentioneth, & the kingdome of Sathan Mathevve
Matth. 26. mentioneth, & against both by vvay of disclayme Christ saith directly, My kingdome is not of this vvorld.

The might of this kingdome of Christ appeareth

that

that he should rule ouer the house of Iacob for euer, & Luc.1.33.
he should raigne till his enemies are put vnder his feete 1.Co.15.25.
yea his very members by his grace shall raigne, For if
by one mans offence death raigned, by one man much
more they vvhich receaue abundance of grace, & of the Rom.5.17.
gifte of righteousnes shall raigne in life by one Iesus
Christ, & he it is that hath made vs vnto our god kings,
& Preests, & vve shal reigne on the earth by ſantificatiō. Apoc.5.10
Yea vve shal iudge the collapsed angels. 1.Cor.6.3.

Thus much for the probat of the learning hereof.

The life of this appeares. First in the practise of the 1.Practice.
exaltation of our ovvne Christian spirits, for euery one
hath euer naturally vvithin himselfe a kingdome,
vvherein reason is the prince, the sences the gard, the
vpper faculties of the soule the Peares, the invvard sēces
the commons, the passions the rebbells. Novve faith by
grace ruleth ouer all these, & obtayneth the kingdome.
For passion must subiect it self, to sence, Sence to reason,
reason to faith, & faith to the spirit of god. Thus is a
kingdome sett vp in vs that vvill neuer be cast dovvne,
either by the plotte of Machiauell vvho imagined that
religion did effeminate debase, & deiect the courages
of Christians But the magnanimity of George Castriott
prince of Epyrus, & of Iohannes Ziſca Mirmidons of
vvarre, of Martin Luther, & of Huldricus Zinglius, &
of such like both Laiques, & Cleriques vvortheis of the
vvord doth vtterly confute that poore conceit of the
secretary of Florence Machiauell. This exaltation also
vvil guide vs that vve be not deceaued by Sathan, vvho
offereth vs kingdomes to serue him, Nor yet to dreame
of an earthly kingdome vvith the flattering Herodians, Matth.4.8
misled Chyliasts, Origenists, or Millinaries (for all these
last three are one.) Second

2 Practice. Secondly the life of this learning confuteth thoſe that are of a baſe, & abiecte condition, that either with the proud man ſells their clayme for ayre as did Abſolon for honor, or vvith the couetous man for earth, as did Demas for this preſent vvorld, or vvith the Letcher for puddle, as did Ammon for Thamar, or elſe pavvne it as did Dauid, Noah, & Peter, or loſe their clayme to this kingdome by neglecte, contempt, or
3. Ioh. 1. 9. Luc. 16. careleſnes, or giue it avvay as Diotrephes did for preheminence, as the Glutton for delight, as the vvanton for pleaſure, as the envious for nothing, but for vexatiō of mind, & as the deſperate only for horror of conſcience, vvho deſtroy their bodies that the deuill may haue their ſoules.

3. Practice. Thirdly this teacheth vs not to be rebells in this kingdome not to partake vvith the beaſt vvho diſpoſeth of kingdomes at his pleaſure, nor vvith the deuill
Rom. 6. 12. vvho ſeekes to ruinate the ſtates of kingdoms, but that finally vve reſolue that ſinne may not raigne in our mortal bodies as in a kingdome, that vve should
Rom. 5. 21. obey it in the luſt thereof, but that as ſinne hath raigned vnto death, euen ſoe grace might raigne through righteouſnes vnto eternall life by IESUS CHRIST our lord.

The former was a kingdome, but novve a kingdome of heauē is ſett before vs wherein we may learne That
The third leſſon. God hath prepared a kingdome of heauen for thoſe that in hope thereof purge themſelues in the kingdome of grace.

By heauen vve vnderſtand not that place betvvixt
Gen. 1. 28. the earth, & the Moone, for thats the heauen of foyvles

for

for they are called the foules heauen, nor yet the firmament vvherein are placed the ſunne, the moone, & ſtarres, but that third heauen into vvhich Paule vvas taken vp, vvhere Chriſt ſitteth at the right hand of god the father, vvhere the ſoules departed are in reſt, vvhere all the elect in the end of the vvorld ſhalbe as the angels, & ſhal ſhine as the ſunne in brightnes, & glorie of god the father. Of vvhich kingdome of heauen if you aske me vvhat it is I anſvvere it is a creature made of god in the begining vvhē he created the earth. If you aske me vvhere it is, I anſvvere it is aboue theſe viſible heauens. If you aske me vvhy god made it? I anſvvere for to ſhevve his glorie vnto his ſaincts, & therefore it is called a paradiſe of all delectable, & deſireable things in the preſence of god. The houſe of god vvherein all the elect are gathered. A kingdome vvherein god is king, & Chriſt is the prince, & the church the queene, & the ſubjects all the angells, & ſaincts. And it is called the kingdome of glorie vvherein not only vve receaue glory in good meaſure, but preſſed dovvne, & heaped vp, & running ouer. In hope vvhereof all gods children purge, & prune themſelues that they may bring forth much fruite. For vvhat vvill not a Chriſtian ſoule doe, & labour, & ſtriue, & ſtruggle vvhile he is here, that here after he may ſitt in heauenly places vvith Chriſt Ieſus.

Geneſ. 1.

2. Cor. 12. 2

Gen. 1. 1.

Luc. 6. 38.

1. Ioh. 2. 7.

Eph. 2. 6.

The right of this learning the reaſon of ſcripture ſhevves. For noe vncleane thing entereth into this holy city, nor any abhomination. The meanes is therefore offered, euen the bloud of Ieſus Chriſt vvhereby vve may be purged frō all our ſinnes, that we may be cleane. And gratious is the converſation of all gods children,

Apoc. 21. 8.

1. Ioh. 1. 7.

Phil. 3. 20. for their conuersation is in heauen allbeit they be in earth. 1. First by liuing in christian charity. For he that liueth in charity liueth in god.

2. Matt. 6. 21. Secondly in affection for their hart is in heauen vvhere their treasure is.

3. Thirdly by right of inheritance for vvhere the head is there must the members be. Christ our head is in heauen, & christians the members clayme their interest in him, Or as our contryman sayth the conuersation of Christians on earth is in heauen, 1. By meditation in the strength vvhereof they fly daily into heauen, 2. By daily conference for they speake continually of those things that belong to the kingdome of heauen, 3. By holy admiration for vvho knovveth the order of the visible heauens, therefore much lesse can vve vnderstand the glory of the invisible. 4. By speaking to our soules in holy soliloquies saying. Who is, or vvhat is there in heauen, or in earth that vve desire, but thee o lord god. Lastly by attending gods leasure, & as the Patriarches did, soe doe they daily vvaite for their saluation.

Gorranus in locum.

Gen. 49. 18

The life of this learning consists in practise.

1. Practice. First of greuance for it is a thousand greeuances to see the madnes of the vvorld, that vvhen as god hath prepared vs a kingdome, & this kingdome is preached daiely vnto vs, yet it is sleighted, & neglected as if vve told thē tales of Virginia, or of the Bermuthaes vvhere they neuer meane to goe. And for asmuch as vve knovve, that vve dvvel here in houses of clay, & in tabernacles of earth, & are but strangers, & pilgrimes, yet that vve should haue noe more desire to goe to our mansions, to repaire to our tabernacle made vvithout hands, & to reside in our ovvne country is a straine of extreame

Iob. 4. 19. 2. Pet. 1. 14. 1. Pet. 2. 11.

madnes

madnes. Secondly of contentation in vvhat eſtate, or condition ſoeuer vve are either vvith Abraham dvvelling in tents, yet ſtill to haue an eie to the land of promiſe or vvith Paule not to looke on the things that are ſeene, but to knovve that if this earthly tabernacle be deſtroyed, vve ſhalbe ſure of a better made vvithout hands. Thirdly of confutation of thoſe hellish ſpirits that make haſt vnto the kingdome of darknes, For ſay, & preach vvhat the lord Ieſus vvill in his holy Teſtamẽt that they ſhould purge, and purifie themſelues for the hope of this kingdome, yea if Hoshea preach neuer ſoe earneſtly, yet the Spirit of vvhordome vvilbe in the middeſt of ſome.

1. Practice. Heb. 9. 10. 2. Co. 5. 1. 2. 3. Practice. Hosh. 5. 4. Exod. 16. 5.

If Moſes, & Aarõ preach of this kingdome, & shevve. Signes & vvonders, yet the ſpirit of gluttony vvill deſire the fleſh potts of Egipte, & if Paule preach neuer ſoe povverfully, yet the ſpirit of coueteouſnes vvill cauſe Demas to forſake him, & imbrace this preſent vvorld & the ſpirit of vvrath vvill call his brother Racha though he be in dainger of a counſell, the ſpirit of enuie vvill ſell innocent Ioſeph, & the ſpirit of lying, of peruerſnes, & peeuishnes vvill greeue the ſpirit of god vvith rebellion vvhat ſoeuer can be ſayd to the cõtrary. The fourth is of purgation vvhich directeth vs hovve vve may be cleanſed laying dovvne this firſt as a ground, that noe man ſhall ſee god vvithout a purgatory, but this is noe popish, foolish cõceite of purging after this life vvithout ground, or vvarrant of the vvord, but our invvard, & effectuall purging by baptiſme, the lavacre of regẽeratiõ, the vvashing of the nevve birth by Chriſts paſſiõ where in he hath vvashed vs in his bloud, by the vvord vvhich maketh vs cleane, by grace vvhich purgeth vs from

Matt. 5. 22. Eph. 4. 29. 30. 4. Practise. Aquinas.

all

all our ſinne, & by doctrine vvhich cleereth vs from ignorance.

5. Practice. Fiftly of eleuation to beſtovve our vvhole man in ſearching, & ſeeking to lift vp our ſelues both outvvardly, & invvardly to this kingdõe, our eies to vvaite, & vvatch for it, our eares to liſten to gods counſells, our hands to be lift vp in pure prayer, our feete to ſtand in the gates of the lords houſe, our ſoules to thirſt after the the righteouſnes of this kingdome, for all chriſtiã ſoules doe ſoe, vvhoſe minds are illuminated vvith this knovvledge, vvhoſe vvills the holy ghoſt hath moued vvhoſe defires are thereto ſanctified. Yea thoſe ſoules ouerlooke, Baca, & Baſan that is all croſſes, & loſſes accompting the pleaſures thereof to be but the lillies of the earth, & gold, & ſiluer but the garbage of the earth, & the fauors of great ones to be but as the turnings of the vnconſtant vveathercockes.

Lilia terræ
Ilia terræ.
Ludibria ventí.

6. Practice. Laſtly the practiſe of this tends to motion, that vve ſhould vſe the meanes to fitt our ſelues for this kingdome of heauen.

1. The firſt is our readines to be vvith our loynes girt, our hart allvvaies vpon our treaſure in heauen, & our earneſt deſire to be diſſolued.

2. Pſal. 84.10 Secondly to loue the congregation of gods people, & to chooſe rather to be a dore keeper vvith Dauid, then to be out of the congregation vvith Miriam the ſiſter of Moſes, or to complayne in the great miſery of Cain that vve are caſt out from the face, & fauour of god.

Gen. 4. 14.

3. Thirdly to vveane our ſelues from the vvorld, that our ſoules may be humbled as a vveaned child.

And laſtly to diſpoſe our ſelues for death, that

vvhen

vvhen the lord calleth vve may ſay as Samuel ſayd here I am lord, & as the ſpouſe ſayth Come lord Ieſus Come quickly, & being thus diſpoſed, & fitted, & made meete for this kingdome of heauen vve ſhall neither much feare our ovvne death, vvhenſoeuer it commeth, or vvhereſoeuer, nor ouermuch lament the death of others, for vve ſhal meete in this kingdome of heauen, & be bleſſed for euer in Chriſt our lord.

If you aske me vvhere vnto this kingdome may be reſembled my text tels you It is like vnto a man, A kingdome reſembled to a man. There is reaſon for both, A man is a little kingdome, yea a little vvorld, and the kingdome of heauen is prepared for man through the mercies of god, & by the merritts of the life, & death of one that vvas truly man, albeit not a meere mā euen by Ieſus Chriſt both god, and mā vvho is bleſſed for euer. This very reſemblance that the kingdome of heauen ſhould be reſembled to a man ſhevves me this light. That man, in his Creation of God, & regeneration by the grace of God is the moſt perfecte modle of all Creatures, but in his degeneration, and falling from God is a moſt prodigious, & portentous monſter, and euen as hell it ſelfe. The preacher preacheth ſoe, & ſhevveth it in one vevve ſaying God made man righteous but he hath ſought out many inventions. The creation of man ſhevveth it. For he vvas created in the image of god, both in the dignity of his ſoueraingty, in the proprieties of his perſon, and alſo in the entitie of his ſubſiſtence. In his ſoueraingty. For as god is lord of all vvhatſoeuer, ſo

The fourth leſſon.

Eccleſ. 7. 31

Geneſ. 1.

god made man the soueraínge of all corporall things. And as God is vvholy in the vniuerse and in euery part thereof, so mans soule quickneth, guideth, moueth the vvhole body and euery part & parcell thereof. Man indede is the Epitome, and sume of all things, hauing being, life, sente, and intellectuall faculties. To noe other creature all those but to him only. In the proprieties of persónage a very resemblance of the diety. For man is spirituall as he is a regenerate person. The spirituall man discerneth all things saith Paule. Invisible in his soule, and impassible in the same by any outvvard things. In a vvord there are three men in one man, a carnall man, a naturall man, a spirituall man, and all trulie one man. In his entitie a very perfect resemblance of the trinity. The trinity is three persons in one essence. Mans cheese entity hath three faculties in one soule Memory, Vnderstanding, Will. In vvhich vve may take a vevve of this perfecte modle in his state of regeneration, In the Memory dvvells god the father. For vve record him to haue giuen vs our first being Indeede he made vs, and not vve our selues. Secondly he giues vs temporallties to maintayne our being. He giues vs our meate in due season. Thirdlie he giues vs his sonne for our better being. In vvhom vve haue measures of grace, in this life, and assurances of glory in the other life for our best being. God the sonne dvvelleth in our vnderstanding by the knovvledge of our god, and of our selues. Of our god his majesty to feare, of god his mercie to adore, of our selues that vve might knovve our selues to be but men, fraile men, euery day ready to be dissolued, vaine men lighter then vanity it selfe, vile men

Psal.100.3. Psa.104.27

Psal.9.

vvorthy

vvorthy to be abhorred, vvretched men euery vvay despicable, vvicked men euery day to become penetentiaries. God the holy ghost dvvells in the Will, by bovving it to the obedience of god lavves soe affecting, and cleansing it by the vvord, that a regenerate man doth not only contemne all earthly things vvhich are comberſome, but alſo all delectable things, yea and a mans ovvne ſelfe that he may enioy god. The priuiledges of this regenerat man vvho can declare? Doth he beleeue? he hath eternall life. Is he mercifull? he is gods deare ſonne. Doth he heare the vvord? he is the cozen, the ſiſter, the mother of Chriſt. Doth he pray? he ſurpriſeth gods maieſty as did Moſes. Doth he giue a cup of cold vvater? he shal not loſe his revvard. In a vvord all other creatures move in a right line, but aman moveth in a circular. Other creatures haue taken that perfection they haue in themſelues, man hath his perfection in god, he came of one, in that one he hath his being, and to that one he muſt returne in his beſt, and moſt happie being for euer. Thus haue we all this vvhile bene ioyous in vevving the delectable things of parad ſe, in ſeing the light of the land of Goshen in telling the bulvvarkes, the cittadles, & tovvers of the heaueuly Ieruſalem, in arriuing at the faire hauens, and conſidering man in his perfection, but novve vve muſt deſcend in to the vally of the children of hinnon to conſider, the darknes of Egipte to looke on the ruines of the holy citie, and to ſee our vveatherbeaten barke shaken, and ready to ſinke vvith the boyſterous blaſts of Euroclydon. yea novve vve muſt conſider man in his degeneration, as he is become a prodigious, and portentous monſter even as hell it ſelfe.

Ioh. 5. 24.
Matth. 5. 7.
Matth. 12. 49. 50.
Mat. 10. 42.
Act. 17. 22.

1. Practice. First by vvay of Demonſtration. For an vnregenerate man hath ſought out many inventions.

1. First the vvay of invention of diſobedience he had rather be at his ovvne direction then at gods, and ſo is become a monſtrous rebbel like Chore, Dathan, and Abyram vnvvorthey to breath vpon the earth.

2. Genes. 3. Secondly the invention of doubting by putting in (Paraduentures) into the vvord as Euah did, vvhich god neuer ſpoke.

3. Thirdly the invention of Preſumption in plovving vpon gods backe, and making long furrovves ſaying let him that made me ſaue me.

4. Fouerthly the invention of sleighting god euen in diſcourſe of reaſon, as the Ievves did in choſing Barrabas and refuſing Chriſt.

5. Fiftly the invention of Diſſimulation reſembling the generation of thoſe, that are pure in their ovvne conceipte, and are not cleanſed from their vvickednes.

6. Sixtly the invention of Perſvvaſion of euill to others, as if they had not ſinne enough of their ovvne to anſvvere for but they muſt entice others alſo.

Laſtly by the invention of shutting their eares and hardening their harts againſt vvhat ſoeuer they should heare from god or be perſvvaded by good mē for their good, & reſoluing deſperatly to liue in the vvorld vvith an iorn arme to doe any violence for aduantage, vvith an ants belly to liue neuer ſo baſely for their profitt, and vvith a dogs ſouls to doe any exployt neuer ſoe deuelishly ſoe they may haue their ovvne vvill.

2. Practice. The ſecond paſſage is of Lamentation. For is it not a thouſand pitties, to ſee him that vvas a man of god should become a man of bloud to invent gunns, and

tor

torments to destroy his Species as did Bertholdus Schuuartz the Franciscan Frier, To become a man of death to cause his ovvne hands to murther his ovvne brother, as did Cain, to become a sonne of Belial to sel himselfe to doe euill as did Ahab, and to become a man of sinne as that great Archimandrites the Pope of Rome is. Genes. 4.8

The third passage is of Deiection. For tvvice in one Psalme it is sayd Man being in honor vnderstood it not, & is compared vnto the beasts that perish. To beasts in generall. Paule fought vvith beasts at Ephesus, and Ieremy saith that euery man in his ovvne knovvledge is a veary beast. To beasts in particular as to vipers, vvolues, foxes, hogs, doggs. Yea compared to devills. Haue not I chosen you tvvelue, & one of you is a deuill, sayth Christ, And Paule tells Elimas the sorcerer, that he vvas the child of the deuill, yea & vve read of doctrines of deuills, & deepenes of Sathan. The fathers haue resembled men to beasts. A man of goodlie parts vvithout discretion to the Estridge, that hath goodlie feathers, and canot flie as Job speaketh, a man of enuy, and despight studying reueng to a camell, that forgetteth all things sauing a shrevvd turne, a man that is apte for euill to a Dromedary that is svvift to batell. Oh hovve lamentable a thing it is to consider, that a man that vvas made in the image of god, should novve be vvorse then the men vvith vvhom he liueth running to that excesse of royot vvhich other men doe not. Worse then bird vvhich praise their creator in their kind, vvorse then beasts vvhich vvil drinke no more, but vvhat sufficeth, vvorse then deuills that beleeue and tremble. 3. Practice. Psal. 49. 12. Psal. 59. 20 Iere. 5. 17. Maith. 3. 7. Matt. 10, 16 Luc. 13. 32. Marc. 7. 27 Matt. 16. 12 Act. 13. 10. 1. Tim. 4. 1.

Lastly of Erection, For my desire is that this sunneshine 4. Practice

should not ſett in ſo darke a cloud, ſeing god hath ſayd to man, vvhich he ſayd not to the angells that fell. Shall man fall, and shall not he riſe? shall man turne avvay & shall nothe returne againe? Lett vs, therefore as the Apoſtell ſayth quitt our ſelues like men, vve are all of vs Ishbosheths ſonns of shame. When vve come into the vvorld our frends couer our shame vvith raggs, and in the end vvhen vve goe out of the vvorld they doe the like. All of vs, are Mephibosheths, lame on both leggs both in our loue to god, and in our charity one to another. We are all Lazaruſſes full of ſores, and lie begging at the gate of gods rich mercie. Lett vs therefore remember our creator, that as vve are men ſoe by gods grace vve may become ciuill men, & Chriſtian men, and the men of god by the mediation of the man IESUS CHRIST our lord god bleſſed for euer, and by his, merritts may obtaine this kingdome vvhich is reſembled to man, prepared for mā, merited by that man. vvhich kingdome he shal render vp in the end of all (vvhen there shalbe noe man lyving on the earth) to god the father that god may be all in all. Euen ſo lord Ieſus.

But this kingdome is not reſembled to euery man but vnto a marchant man. The leſſon then is, That Marchants and Marchādizing are of god. Marchāts not only in their creatiō but alſo in their vocation. In their creation as they are men, & in their chriſtiā vocatiō, as they are Marchant mē. It is noe ſmalle cōfort for a man to be aſſured, and aſſertayned that his calling is of god. It remaines therefore that you marchants vſe this calling legally, that

The fift leſſon.

god

god may bleſſe you, & it, & that you may be traders for this heauenly kingdome vvhich is reſembled vnto you, as you are marchant men.

The light of this appeares that marchants dizing is pretions vvith god.

Firſt becauſe it is for the magnificence of a kingdome that god vvould advance. 1.

Secondly it is for the good of a people that god vvould bleſſe. 2.

Thirdly it appeareth from the heauenly diſtribution of commodities in ſeuerall countries, and places, And laſtly from the diſpenſation of deuine prouidence in all things. 3.

For the firſt the kingdome of Solomon is recommended vpon record in gods booke as for other things, ſo alſo for the magnificence of marchantdizing. That he ſent ships to Eſion geber, to Elod, & ioyned him ſelfe vvith Hiram king of Tyre, & vvith his marchants vvho brought gold from Ophir once in three yeare. Againe it is a bleſsing pronoūced of Tyre, that her marchantdizing & vvages should be holy vnto the lord, It shall not be laid vp, nor kepte in ſtore but her marchantdize shalbe for them that dvvel before the lord, to eate ſufficiently, and to haue durable clothing. 1. 2 Chron. 8. 17. 18. 1. Reg. 10. 22. Eſ. 23. 18. 2.

Thirdly god hath diſtributed his commodies ſeuerally, one country hath not all commodities. But the ſea, & the earth, thoſe tvvo great caskets of gods treaſuries are in ſeuerall places diuersly furinshed. So that one country ſeemeth as it vvere the granary of the vvorld. So Sicilie vvas called the granary of the Romane ſtate. Another the celler of the 3.

vvorld,

vvorld, as the Canarie Ilands. Another the orchard of the vvorld as Lombardy in Ittaly ſo acompted, Another the Arcenall of the vvorlde as Ruſſia, & Norvvay are eſteemed, eſpetially for cordage & materialls of shipping. In all vvhich & the like is imployed a neceſſity of ma. hantdizing for the diſtraction of commodities from one nation to another, for furnishing the neceſſities of each country, & for the vpholding, & norishing of co.mmerce, peace, & amity, amonge the people, and inhabitants of the earth. Laſtly it is plaine by deuine diſpenſation of gods all ruling prouidence, & vviſdome in opening the ſecrets of all things as belongs to Marchants. As firſt god himſelfe that made the ſea vvas author of shipping, & nauigation on the ſea. For the firſt modell of a shipp vvas the arke of Noah that after the flood, & cataclyſme of vvaters vvas found vpon the mountaines of Armenia. Againe god hath opened the vſe of the needle, card, & compaſſe as the abſtruſe ſecrets of nauigation that are only for their vſe. And hath cauſed nature in generall as the ſtarres of heauen, the vvinds, the ſeas, & the art of man in the skill of nauigation to be as the attendants vpon their Marchantdi-
Prov. 31. 14 zing, Therefore the Marchants shipp vvhich bringeth her commodities from a farre to vvhich a good vvife is reſembled in the prouerbs is indeed the good huſvvife of a common vvealth. Can vve then thinke the abyſſe of vvaters for ſoe the ſcripture cals the Ocean vvas made for nother vſe, but for ſight, and vvondermente?
Pſa. 104. 26 vvhen as Dauid tells you there goe the shipps & deſcribes gods marveilous perſeruation of his ſeruants in thoſe great vvaues. There alſo is fish in great abundance vvhich by shipping is had thence for the vſe of man,

yea

yea the goſpel of Chriſt Ieſus had bene vnknovven vnto remote nations, vnles by marchantdizing they had hard thereof yea and it pleaſed god to extēd, & enlarge the territories of his ſonnes dominion by Pauls trauelling, & voyages made by ſea in the shipps of Marchants. Act. 13. All this shevves that Marchants & their marchandizings are of god. It remayneth that the men to vvhom this glorious kingdome of heauen is reſembled doe vſe their vocation legally that god may bleſſe them & it, & that they may at the laſt become Marchants of that kingdome of heauen. To performe their vocatiō legally they muſt doe it firſt conſcionably, then conſtantly, and in ſo doing they shalbe ſure to end it comfortably.

To doe their vocation conſcionably they muſt remember that it is not enough for a man to be in a lavvfull calling, but he muſt follovve it lavvfully. For Luc. 18. 10. god loueth aduerbs better then adiectiues. That is, god loueth that his children should doe all things lavvfully, Luc. 5. 5. and that to doe it by directiō of his vvord, that vvhether they trade day, or night, by ſea, or land the vvord of god muſt be their loadſtone, compaſſe, and Pilote (as the pillar of fire, & pillar of a cloud vvere the guids of gods people in the vvildernes.) Auoyding in all their tradings all baſe couetouſnes, & vniuſt dealing When they build a shipp they muſt build her in faith as Noah Geneſ. 6. did the arke, & vvhen shee it built they muſt ſerue one Galat. 5. 13 another vvith her in loue, & in all things vſing prayer. Pſal. 107. For Paule before he vvent on ship board prayed vpon Act. 21. 5. the ſea shoare.

For in vaine elſe doe vve build shipps vnleſſe god doe giue the bleſſing.

Secondly they must vse it constantly, & not be as the manner of some is to be constant only in vnconstantcie. But rather by remouing all hinderances, in your trading, as namely Absolons foolish ambition Matchiuills diuelish pollicy all deluing, trenchings & vndermyning one another in their gaines, and commodities, but constantly vsing the holy meanes of honest recreation, & helpes of deuotion to further one another in their holy calling. So vndoubtedly you shall finish your course comfortably, and end it vvith ioy that vvhen the auncient of dayes shall sitt dovvne, & death, & the sea, & the graue shall giue vp her dead you shalbe sure of a comfortable Euge vvel done good, and faithfull seruants enter into your masters ioy vvhich haue continued trading as I bad you vntill I came, & novve I vvilbe your euerlasting great revvard for euer, vvhich revvard of mercy you did allvvaies trade for in all your negotiations, & busines.

Act. 20. 24.
Reuel. 20. 13.
Matth. 25. 21.

1. Practice. The life of this learning is first of Caution that you should not be proud if riches encrease by your marchantdizing, for the Tyrians, and Sidonians vvere the greatest Marchants of the vvorld but being proud by reason of their riches the prophets did prophicie against them. Hovvle o ye shipps of Tharsis for your distruction, & shipvvrackes (sayth the prophet) And albeit they vvere come to perfect beauty in their Marchantdizing. That their plankes vvere of the firve trees of Shenir, their masts of the ceders of Lebanon, their oares of the oakes of Bashan, their bankes vvhereon they rovved of yuorie-

Es. 23. 1.
Ezech. 27. 2.

brought

brought from Greece, & Italie. Their ſayles vvere of fine linnen vvith broydered vvorke brought from Egipte. Blevv ſilke, & purple, vvas their clothing, & vvaſt clothes. Their marriners, men of Zidon, & Aruad, Their pilottes vvere prudent, Their kalkers the skilfull men of Geball, The Perſians, the men of Lud, of Phut, of Aruad, & the Gammadimes vvere their men of vvarre, theyr ſaylers, & their ſouldiers. From Tharſis they traded in ſiluer, tinn, iorn, & lead, The men of Iauan, Tubal, and Meſech, vvere their vndertakers. From Togarmah they had horſes, horſemen, & mules. They dealt from Dedan vvith Elephants teeth, & Peacokes. They occupied vvith the Aramites in Emrauds, corall, & pearle. They dealt vvith the men of Iudah, & Iſrael in vvheat, honny, oyle, & balme, With them of Damaſcus in vvine, & vvoole. With them of Dan in Caſſia Calemus, & in vvhat not? So large vvas their marchantdizing ſoe encreaſed vvas their trade, & the marchants in all this vnthankfull, & grovven intollerable proud. Therefore lamentation is taken vp for thē, theire city diſtroyed, their ships broken at ſea, they ship vvracked, other Marchants hiſſed at them, yea they became a terrour to themſelues, to others, & to this day vvere neuer any more in that glory, & repuratiō as they vvere before. Take heede therefore of pride, & if you be lifted vp vvith riches, let not your harts be lifted vp againſt god. For kings the principall among the ſonnes of men are borne naked, & euery thing is an helper to our being. The heauēs giues vs light, The ayre breath, the earth her fruites, the bees their hōny, the veins their wine, the shepe their woole, the wormes our ſilke: why

Hag. 2.8. Psal.50.10. Psal.24.1. Eccles.1.7. Gen.33.11. Psal.78.70 1.Chro.29. 14.

then should Marchants be proud. Hast thou gold, & siluer? it is the lords saith Haggai. Hast thou cattle? they are the lords vpon a thousand hills. Hast thou plate, & houshold stuffe? vvhy? the earth is the lords, & all that therein is. Hast thou had much, and novve hast not? he is the Ocean to vvhich all riuers runne, & returne. Hast thou health? he hath the keyes of life & death. Let euery one learne therefore to confesse vvith Iacob, that the lord hath dealt graciously vvith them, & vvith Dauid that recordeth his followving the sheepe, & the evves great vvith young, as for the regall state, crovvne, & septer he attributeth all to god. For sayth he of thee is all o lord. Why, then should Marchants be proud? Let them record their prentiships, their meane estate, and giue god the glorie for the better.

2.Practice.

The second passage is of confutation that you might not be deceaued in your holy calling vvith marchants of an vnholy calling, the Iesuits I meane, vvho are indeed (as the deuine in the Reuelation saith) the marchants of the earth, earthly minded making Marchantdize of the vvord of god (as Paule speaketh) by their holy exercise (as they tearme it) and other Antichristian sleights like the Mõtibanks, and Quacksaluers of the Latyan, & Lateran sinagogue. For Christian marchants buy before they sell but these sell, & neuer buy, as dispensations. Indulgences, deliuerãces out of Purgatory, vvhich noe Geographer did euer portray in table, card, or map. Christian marchants vvhen they haue sold lett the buyer enioy that vvhich is sold, but these sell the vearie sight of things, & the buyer enioys them not, as reliques of Saints heads, sculls, shoes, handker-

chers,

chers, breeches, and such like trash. Christian marchants sell one thing to one man, but these Antichristiā Montebankes sell the sight of one thing to a thousand. Christian marchants haue certaine specificall kinds of Marchantdizing, but these Antichristian Montebankes sell heauē, and earth, & hell, sell tovvling of bells, places of sepulture, dispensation for eating of meates, marying of vviues, false promise of heauen, Friers coules, & vvhat not. Christian Marchants compell none to buy their Marchandize, but these Antichristian Montibankes doe curse vvith bell booke, & candle, & accompt all such as Athists, & Achrists that doe not buy vp their trash, and popish trumpery. Christian Marchants doe make holiday somtimes, but these Antichristian Montebankes doe trade most on such dayes as are consecrated to gods seruice. Christian Marchants haue sett places for their marts, but these Antichristian Montebankes haue vvalls, & vvoods, & hollovve trees, & stockes, & stones, & miracles, & maruels at Sichem, at Halas, Bruxells, compostella, Loretto, & vvhere not, & vvhat not to encrease theire popish trading, & Iesuitticall Marchantdizings.

3. Practice.

The third passage is of Detection in vvhich if you vvill take a revevve, & looke backe, but into tvvo shopes of the Iesuits you shall see their trinkets, both of profitt, & also of pleasure. And although their vvare be, but trash, & verball, yet by the iniquitie of the times it is be come more rich, & more opulent then all the honest marchantdizing of the Christian, & reall Marchant.

The shopp of profitt.

First in this shopp of profitt you shall see that huge commodity of the yeare of Iubile, vvherein you haue

remiſſion of ſinnes in all the degrees of compariſon. Which yeare of Iubile vvas vvont to be euery fiftith yeare, but novve in the popes Ephod (*Vtilitatis gratia*) it is thought meete to be euery fiue, & tvventith yeare, & euery centenary yeare, though the fiue & tvventith yeare in their accompt vvas the yeare imediatly before the centenary. And that noe man might be ignorant of this yeare there are Siquiſſs. ſet vp on euery poſt to be remembrancers thereof vnto you. And if any man hinder any manner of perſon that is vvilling, & deſirous to trauell to Rome in this Iubile it is a reſerued caſe, & can be remitted by none, but by the popes novvne ſelf. But there is ſome cauſe of enuy in all this, that the Italians ſhould be ſo neere their remiſſion, & the Pollender, the English, Scot, & Irish ſhould be ſo farr of from ſoe great a fauour. Their ſecond great commoditie is their Archiepiſcopall, & Epiſcopall, pall vvhich they make vvith great coſt for ſooth. For the Nunnes of the order of S. Agnes doe offer tvvo vvhite lambes vpon the alter of S. Peter, & S. Paule at Rome iuſt at the tyme that Agnus Dei is ſinging. Of the vvoll of the vvhich lambes theſe palls are made, & noe bishope can haue a pall, but he muſt be a petitioner in all the degrees of compariſon, & if he be Archbishope, or bishope he payes pro rato tvventy, or thirty thouſand Duccatts, & yet for all this his ſucceſſor ſhall not be the better for it, for he muſt buy a nevve one albeit his predeceſſor ſhould die the vearie next day after he hath bought it. I ſhould be to much iniurious vnto you if I ſhould deſire you to vevve a corner of their shop, vvherin are anniuerſary maſſes, priuat maſſes, priuiledged alters, & papall bulls vvhich they ſend ouer euen

vnto Amerrica, vvhere they compell the poore Indians to receaue them Inſomuch that ſome shipes of Holland haue taken vvhole Cariques full laden vvith ſuch trash for the misled Americans. And that vvhich is vvorth the obſeruations none may vent theſe commodities or buy, or ſell, but he that hath the marke, or the name of the beaſt, or the number of his name. But I feare me I should be ouer much teadious vnto you if I should deſire your patience to caſt your eies into another corner of their shop of profitt vvherein you may ſee their taxations Apoſtolicall (as they call them) in vvhich there are ſett dovvne the prices of ordinations, diſpenſations, abſolutions, reuocations, legittimations & the like ſtuffe. Inſomuch that if a great king of Chriſtendome were nowe aliue he might call a great duke that yet liueth his brother, coſen, nephevv, & ſonne. And you knovve it is noe leſſe a vertue to keepe, then to gett. Therefore theſe Anti-chriſtian Marchants haue trickes to keepe, & to bring all the vvater to their ovvne mill.

Firſt the vovve of ſingle life vvherby none are occaſioned to challenge a remaynder of goods in caſe of vvife, & childrē, yea though a Clerique be conuicted, & condemned of neuer ſo criminall, & capitall a crime, yet confiſcation of goods to the ſtate is not knovven vvhat it meaneth among them. 1.

Secondly the election of the pope it kepte in the conclaue of the Cardinalls, vvhich vvas vvont to haue its ſtrenght among the ſuffrages of the people. And it is thought that in France there is to the number of ten hoſt of mē that are of ſome order or other of the papacie. 2.

Thirdly

Thirdly to gett the fauor of great perſonages they haue their ſeuerall trikes, & deuiſes as to make their younger Sonnes Cardinalls, Abbots, & Priors, & their collapſed daughters Abbeſſes, Prioreſſes, & Recluſes.

Fourthly they can curriefauor vvith kings in preſenting them vvith pretty preſents as vvith a roſe in the tyme of yeare conſecrated by the popes novvne ſelf at the firſt comming. A holy ſvvord, a millitary belt, a vvaxē Agnus Dei, & such like trash vvherevvith thoſe pretty vvhite ſonnes, & misled novices conceaue that they may driue a vvay diſaſters, diſeaſes, tempeſts, & mortall ſinnes. Moreouer vvhats a gentelman but his pleaſure? For this shopp of profitt vvere nothing vvorth vnleſſe they had a shopp of pleaſure vvithall. For profitt vvithout pleaſure is ſordid, & baſe. Therefore theſe cunning marchants haue deuiſes to make their greatnes merry.

Their shopp of pleaſure.

For firſt they take great pleaſure in the peoples ignorance And to this purpoſe they ſett it dovvne poſitiuely for an haynous offence to haue a bible, or leturgie, & praiers in a knovven tongue. And noe mareuell vvhen they haue a profeſſed ſort of friers, vvho tearme themſelues Foliain, or friers ignorant. And vvhen Bellarmine their Attlas shall euidently affirme, that the faith of a Chriſtian may better be defined by ignorance, then by knovveldge.

Secondly they take great pleaſure in traducing the ſcriptures. For they render the vvord Repent that is ſay they vvhip your ſelues, or goe a pilgrimage to Loretto in Italy, or to Sickem, & Hallas in Flandres. To beare the croſſe of Chriſt, is as they tell the people to carry a ſiluer, or golden croſſe in their capes. You are

the

the lighte of the vvorld ſaith the ſcripture, that is ſay they, vve muſt light tapers in churches in the day time. And PATER NOSTER in popery is latine for a paire of beades. And becauſe Chriſt ſayd Be like vnto children. Therefore ſay they our friers doe vveare covvles like vnto childrens firſt biggins.

Thirdly they ſport themſelues to ſee hovve they can ſerue all commers, all cuſtomers, and pleaſe euery humor. If they be ſtately minded, vvhat is more pompous then the papacie. If they be of a baſe humor, vvhat is more ſordid then the Capucini, & Foliani. If they be melancholly vvho more retyred then the Hermits, & Anachorits. If they be Epicures, Abbots ſhall entertayne them. If they be vvanton, ſome fevve dayes before the Carniuall it is lavvfull in Rome for a man to vſe his pleaſure any vvay vvithout controule. And that vvhich I admire aboue all, the mixe compoſition of their doings. And for the Pope to take vpon him to vvash the feete of the poore in humility, & yet to cauſe the kings of the earth to kiſſe his feete in extreame arrogancie, & vvith one, & the ſame bull to giue, & take avvay kingdomes. And to call himſelfe the ſeruant of ſeruants, & yet to ſuffer bookes to come out vvith this title to gods viceroy Paule the fiſt that novve is pope. And adde to theſe the povver that they challenge to remitt ſinnes, the opinion of Tranſubſtantiation vvhereof Beſſæus the French kings Almoner ſayd vnto the Prince of Condie thus. Ioshua comanded the creature to ſtand ſtill in the firmament, but the popish preeſts commaud the creator in the ſacrament. As alſo adde herevnto auricular confeſſion vvith the punishment, and abſolutiõ thereof, eſpetially

that of Robert the Normād duke ſurpaſſeth all ciuillty, & humanity.

Laſtly the vvorkes of ſupererogatiō, or rather the vvorkes of ſuperarrogation, vvhere in they ſay the Ethnickes meritt of congruity, The faithfull Layiques of condignity but the Cleriques are of an extrordinary ſtraine, for they meritt for themſelus, & their neighbours. A thing not hard of of the patriarches, Prophets, & Apoſtels. O the vvit of man among popelings, Papiſts, & Ieſuits. Tell me novve deare contrymen, maſters, & mortalls. Is it not a lamentable thing for vs in this glorious ſuneshine of the vvord, to ſee the ſpirit of god ſo greeued, the pure light of the goſpell ſo obſcured, & may not vve cry out vvith Dauid? It is tyme for thee lord to ſett to thy hand for they haue deſtroyed thy lavve. But leaving theſe antichriſtiā Marchants I returne to you vvith a charge euen to euery one of you, that if any of you haue a robe, a diamōd, a horſe, acknowledge it to be the kings as Mordicai did, that is the king of kings, & not yours. And let nōe of you enquire curiouslie, as did the Iſraelits of the Manna ſaying Man hu vvhat is this? Neither let any of you ſacrifice to your owne nett, or burne in cenſe to your ovvne yearne, or be of a vvhorish diſpoſition, as the harlot ſpake to Solomon let it be deuided meaning the liue child, ſo you muſt take care not to share vvith god in your vvealth as partly attributing the encreaſe thereof to gods bleſſing, & your paines taking. But learne to ſpeake as the man after gods ovvne hart doth, & abſolutly diſclayming your ovvne ſelues, & ſay Not vnto vs lord, not vnto vs but

Eſt. 6.8.

Habac. 1.16
1. Reg. 3. 26

to thee,

to thee,& thy name be rendred the praiſe,the honor, the glory for euer.

For this kingdome of heauen is not reſembled to euery marchant,but to a marchāt Ievveller ſo ſayth my text. The kingdome of heauen is like vnto a marchant mā that ſought goodly pearles. The learning vvhereof is this, That Marchandizing for pretious vvares is lawfull, & he that ſeeketh the kingdome of heauen is rightly reſembled to ſuch a Marchāt that ſeeketh pretious, not vile things, that indeede is a Marchant leweller. Εμπορῳ. The fift leſſon.

The light of this appeares from paradiſe. For there vvas the Bdelium, & the onix ſtone for mans delight before his fall, euen in his inocency. In the breaſtplate of Aron there vvas ſixe pretious ſtōes on the one ſide, & ſixe on theother. God shevving herein the pretious accōpte he made of his people, And for the fabrique of the Temple Dauid prepared vvith all his povver for the houſe of god, gold for veſſels of gold, & ſiluer for veſſels of ſiluer, & braſſe for things of braſſe, yron for things of yorn, & vvood for things of vvood, & onix ſtones, & ſtones to be ſet, & carbuncle ſtones, & of diuers colours, & all pretious ſtones, & marble ſtones in abundance. Gen.2.12. Exo.28.10. 1.Chr.29.2

The right of this appeares from a regall ſtate Hezekiah alſo had exceding much riches, & honour, & he gate him treaſures of ſiluer, & of gold, & of pretious ſtones. From a regall banquet. The hangings vvere of vvhite, greene, & blevv clothes faſtened vvith cords of fine linnen, & purple, in ſiluer rings, & pillars of marble: The beds vvere of gold, & of ſiluer vpon a pauement of porphyre, & marble, & alabaſter, & blevv colour. And frō 2.Chro.32. 27. Eſt.1.6.

Gen.24.53 a patriarchall marriage, Then the ſeruant of Abraham tooke forth ſiluer & ievvels of gold, & raiment, & gaue to Rebekah. Moreouer the kingdome of heauen is rightly reſembled to a Ievveller, ſeing god himſelfe vvill haue is ovvne, & thoſe things that he haue prepared for his ovvne to be ſignified by pretious ſtones. His
Exo.28.17. ovvne in the breaſtplate of iugdment. There muſt be fovver rovves conſiſting of threes. In the firſt rovve a ſardius, a topaze, a carbuncle. in the ſecond an emeraud a ſaphir, & a diamond, in the third a ligure, an achate, an hematite. in the fourth a Chriſolite an Onix, & a Jaſper. And all this to shevve hovve pretious his children are both in life, & death in his ſight. Right deare in the ſigh. of the lord is the death of his ſaincts
Pſal. 116. ſaith the Pſalmiſt. If their death be pretious, their life much more.

The things prepared for his are reſembled to pretious ſtones. For in the deſcription of the heauenly
Apoc.21.21 Jeruſalem in the Reuelation by the Devine, it is ſayd that the foundation of the vvall vvas of all manner of pretious ſtones, as of Jaſper, Saphir Calcedon, of the. Emeraude, Sardoinx, Sardius, of the Chriſolite, Beryl, Topas, of the Chriſopraſus, Iacinth, Amathyſt.

The right of reaſon shevves this. For god hath put more povver and beautie in ſtones that haue only being, then in other Creatures, that haue being, ſence, & reaſon. Whereby he shevveth to vs his povver to ſnib, & controule our pride. For vvhat beauty is ſo bright as the diamōd? vvhat roſeall hevve ſo amiable as the Corall? vvhat skill haue any phiſitiā ſo povverfull in medicine to cure as are many pretious ſtones.

Secondly god confirmeth herein the doctrine of

election,

election, & reprobation for as of ſtones, ſo of mankind ſome are vile, ſome are pretious And on the other ſide the rareſt ievvells haue not that vertue, as the loadſtõe vvhich for luſtre in reſpecte of other ſtones is, but vile, & deſpicable. Wherein vve may ſee that vvhen the moſt vile, & meaneſt things are taken into the hand of god, vvhat rare, & vvonderfull effects he can bring to paſſe by them. In a vvord all pretious ſtones procede from one and the ſelfe ſame matter vvhich is the earth, & yet ſee vvhat great difference there it betvveene the vile, & the pretious, betvveene the currant, & counterfaite; Euen ſo among the ſonnes of men, all are made of the one, & the ſame matter; Yett vvhat difference there is betvvixt man, & man of the ſame mould, betvveene brother, & brother of the ſame bloud, euen aſmuch as betvveene Simon Magus, & Simon Peter, Cephas, & Caiphas, Iudas the traytor, & Jude the apoſtle, yea vvhat differẽce is in one mã vvhẽ god takes him into his hand, as of a perſecuting Saule to make him a preaching Paull.

The vſe of this is firſt of Demonſtration, vvhat manner of perſons they are that truly build tovvards heauen. Paull telleth vs that if vve build not vpon the foundation that is Chriſt, pretious ſtones vve ſhall ſuffer loſſe. Thoſe therefore that are true builders are reall Marchant ievvellers. For the grace of god doth ſo muchprevaile vvith them, that they become Jaſpers, greene & florishing in good vvorkes. Saphires purging themſelues of Epidemicall diſeaſes for the hope of heauẽ. Calcedons curing fantaſticall deluſions, all Enthuſiaſmes, Anabaptiſmes, & the like fancies. Carbũcles healing the falling ſicknes, of falling into the

1. Practice.

1. Cor. 3. 12.

Pſal. 1.

1. Ioh. 3. 3.

Zanch.de oper. Dei.

vvaters of coueteousnes, & fires of contention. Sardonixes as composed of two natures, mortall, spirituall, by the one humbled, by the other lifted vp, Sardiusses in reioycing the hart, for vvho can be more merry, thē he that serues god? Chrisolits driuing avvay agues both hott, & cold, for the feare of god is the bath of sinners, curing them of chilling cold, of base idelnes, & the flaming heat of intemperat Zeale. Beryls, by kindling fire against the sunne, the Zeale of the sonne of god

Apoc.12.1.

euen eating them vp; Topasses curing Lunacies, trampling all sublunary things vnder their feete. Chrysoprases shyning more in the night then in the light, holding out the light of the truth against all the darknes of this vvorld. Hyacinths hauing armore of profe against lightning for they are as innocent as doues & therefore god vvill not hurt them, & Lastly Amatysts enioying quiet sleepe. For god giueth his beloued sleepe in this life, & their death is as a very svveet repose, & rest in sleepe.

2. Practice.

The second practice is of Information from the name generation, & production of pretious stones. The name of them pretious for god knovves all his by their names. The generation of pretious stones is rare euen from the devve of heauen in the mother of pearle, the regeneration of gods children rare euen of the symle of heauen, the grace of god in the bosome of their mother the church. The production of pretious stones vvonderfull, from the veines of the earth, from the deapth of the sea from the bodies of vncleane creatures. The renovation of gods children wonderfull from the dusty, & durty thoughts of the earth, from the sleepenes of Sathan, & from the bodies of vvicked parents come eftimes good children. The

The third of Detection for there are certaine pretious ſtones vvhich are tranſparent only; ſoe are gods children, like Nathaniell (vvho vvas ſo translucēt that Chriſt pronunceth of him that in him there vvas noe guile. Some are duske, & not tranſparent, ſuch a counterfaite vvas Demas, vvho shyned for a tyme, but in the tyme of tentation fell avvay, & ſome are mixt vvhich are partly duske, & partly tranſparent. Such are they that vveare Linſy vvoolſy in their garments, plough vvith an oxe, & an aſſe, & changing their religion, vvith William Rufus according to their profittable reaſon. But all theſe may eaſily be knovven the true from the counterfait euen as pretious ſtones are, by three manner of vvaies. By the touch, by the ſight, by the file. If they be counterfaite touch them, deale vvith them, their dealing vvilbe as rough as Eſaues hands, albeit their voice be as oylie as Iacobs. Looke vpon them, & not a good vvorke shall you ſee, but their good vvorkes are as invisible as the holy ghoſt. Try them vvith the file, & they vvill not abide the tryall, but in the tyme. of temptation flee avvay as the svvallous doe in vvinter. 3. Practice.

Laſtly of motion, all pretious ſtones come of the earth their common parent, but by the devve of heauen, & influence of cœleſtiall bodies doe become pure, & pretious. Soe all gods children are all by nature from the earth, earthly, but by the loue of the god of heauen their father, & by the vnſpeakable benefitt of the ſonnes ſufferings, & by the all powerfull operatiō of the holy ghoſt, they are (not by the will of mā, but according to the purpoſe of the will of god (rēewed, & becōe pure, & 4. Practice

pretious

pretious from out all their contagion, & euill, & in the end shall suffer noe losse in their tryall. For they as pretious stones are built vpon the euerlasting foundation Iesus Christ, by vvhom they are conveyed to the heauenly building, & shall remayne in the heauenly Ierusalem vvith god for euer.

Moreouer the Marchant to vvhom this kingdome is resẽbled is not a Ievveller of ordinary Ievvells, but one that seeketh goodly pearles so that hence vve learne.

The sixt lesson. That the high vvay to this kingdome of heauẽ is goodnes, & the studie of Goodnes is the Christian, & reall Marchants practice.

Καλὸς. The light of this appeares in the vvord of the text vvhich signifieth beautifull, cõmodious, amiable, & superexcellent pearls.

Beautifull is goodnes in it selfe, for if it could be portrayed in orient colours, & set out to the life vvonderfull vvould be the loue that men vvould be stirred vp to beare vnto it. Cõmodious, for godline is the goodliest riches. Amiable in effecte, making them amiable that are good, superexcellẽt, so sayth the Apostle vvhatsoeuer things are true, vvhatsoeuer things are honest. Whatsouer things are iust, vvhatsoeuer things pure, vvhatsoeuer things are louely, vvhatsoeuer things are of good report, if there be any vertue, & if there be any praise, think on these things: Those vvhich ye haue both learned, and receaued, & hard, & seene in me, doe, & the god of peace shall be vvith you. The feete of them amiable, that bring vs the meanes that makes vs to be good. The promise that god vvould be present vvith it. For Iehosaphat told his iudges that

Phil. 4. 8. 9

2. Chro. 19 11.

they

they should be of good courage, & doe it, & god vvould be vvith the good. And the declaration of this shevves it to be good. For god hath shevved thee o man vvhat is good, & vvhat the lord requireth of thee: surely to doe iustly, to loue mercy, & to humble thy self to vvalke vvith thy god. Mich.6.8.

Secondly this appeares by the distinction of goodnes Natvrall, Morall, & Deuine. For Christian Marchants doe not only desire accidentall good things, as a good vvife, good children, good seruants, & such like vvhich are all gods good gifts. And Morall goodnes in themselues, but also Deuine goodnes vvhich leads them to this kingdome. And these things doe soe neare touch vs that vve by goodnes, & the effecte thereof doe signe to others, & seale to our selues the certainty of our election. Wherein also our faith doth not only shevve it selfe, but exercise, & inflame vs to a godly seale. Just.Mar. Titus 2.12. Heb.10.24 2.Pet.1.10. 2.Tim.1,7. Eph. 4.30.

Thirdly it abandoneth vs from sinne. For as by euills vve greeue the holy ghost, that sealeth vs vnto god, soe by goodnes vve ioy our conscience in the holy ghost.

Fouerthly as by doing evill vve call to our selues many miseries, so by doing the good vve shall auoyd many euills of punishment, & see the goodnes of god in the land of the liuing. Deut.28.

Lastly goodnes is the vvay vvherein gods childrē ordinarily trade, for they are his vvorkmāshipe created for that purpose. Thirdly there is a necessity of being good in gods children. Not a necessity of coaction, for gods children doe the good Chearfully. Not of cause, for goodnes is but the vvay, and gods children Eph. 2.10.

vvalke therein, but it is of neceſſary duty that vve should be good. For thats the vvill of god euen your ſantification. It is the commandement of god. Let your lights ſo shine before men that they may ſee your good vvorkes, and glorifie your father vvhich is in heauen, & it is the end of all preaching. Noe good actiõ can be done but by a good man vvho doth it out of a pure hart, othervviſe it is baſe, & ſordid, out of a true faith vvhich elſe is a glittering ſinne, & to the glory of god, vvhich othervviſe is but hiprocriſie, And this is the cauſe vvhy it is accepted of god for Chriſt his ſake othervviſe all our goodnes vvere menſtruous & monſtrous. The right of this appeares, foraſmuch, as reall Chriſtians knovve that god regardeth goodnes more then greatnes. Nay there is nothing but foolish man regardeth greatnes. Nature doth not for the ſonnes of royalty are borne naked, & the god of nature is noe accepter of perſons, nor the deſtroyer of nature, for death viſits the crovvne, aſſoone as the clovvne.

1. Thes. 4.3
Matt. 5. 16.
Tit. 2.12.
Væ juſtitiæ noſtræ ſi remota juſtitia Chriſti judicetur; Nam quicquid in te eſt ſine Chriſto Sathan eſt. Auguſt.

1. Againe it is the end, & ſcope of the reall Chriſtians lyving vvhich hath three aſpects in doing good. Firſt to the praiſe of god. O lett my ſoule liue, & it shall praiſe thee ſayth Dauid. Secondly to comfort our ſelues in making our election ſure by goodnes. Laſtly to ouercome others euill vvith our good.

1. Petr. 3. 10

2. Secondly reall Chriſtians are pertakers of the diuine nature. For vvhen god tooke a vevve of vvhat he had made he ſavve it vvas exceeding good, but vvhen mã tooke a ſuruay of vvhat he had done behold it vvas nothing, but vanity, & vexation of ſpirit.

Thirdly

Thirdly good examples of good men doe encite gods children to goodnes. For albeit none are absolutly good, but god only. Yet the scripture stiles Hezekias, & Iosias to be good kings. The goodnes of gods children hath a threefold povver. Of Preseruation, Vnion, Communication. It is a preservatiue to pull some out of the fire. Of vnion to make peace. Of communication by extending their goodnes to the saincts on earth. Thy Christians faith is a proper, & a peculiar good betvvixt god, & thine ovvne soule, but a Christians goodnes; is extensiue & delated to all demensions of goodnes. The very profession of a Christian is goodnes. See in the rule of addition in Christian arythmetike that S. Peter setteth dovvne for sayth he. Adde to your faith vertue, & to vertue knovvledge, & to knovvledge, temperance, & to temperance, patience, and to patience godlines, & to godlines brotherly kindnes, & to brotherly kindnes charitie. For if these things be in you, & abound they make you that ye shall neither be barren, nor vnfruitfull in the knovvledge of our lord Iesus. Lastly let vs reason from the povver of Christ bloud, vvas it shed that vve should be vile still? farre should any such thought be from vs that vve should profesle religion & deny the povver thereof. By this then that hath bine spoken both from the light of Illumination in gods vvord, & by the right of Demonstration in reasoning from the vvord: It is plaine that the high vvay to heauen is to consult, and resolue to doe all the good vve can vvhile vve are here trading tovvard heauen. The vse of this is manifold.

2. Chro. 32 32.
2. Chro. 35 26.
Iud. Epist. 23.
2. Pet. 18. 5. 6. 7. 8.

1 Practice

First of anſvvere to the cauills of popery vvho accuſe vs Proteſtants for contemners of goodnes becauſe vve teach that man is iuſtified by faith only. And here vpon they accuſe vs that we preach negatiue, & priuatiue doctrines, & not affirmatiue, & poſitiue. And here vpō they ſay that the tymes are novve become Ablatiue vvhich vvere heretofore Datiue branding vs vvith the hereſies of the Synomians, Eunomians, Jovinians, & ſuch like, vvhereas vve in one vvord anſvvere directly that theſe are meere ſlanders, & vntruths. For vve teach onlie that good vvorkes haue noe iuſtifying quality in themſelues before god, but that faith only is like Iohn the deuine leaning on Chriſts breaſts, & good vvorkes like S. Peter that followed after Chriſt. Faith the bride, good vvorkes the handmaids. Faith the bride goeth into the chamber, yea into the bed of her beloued, vvhere the handmaids come not. Faith the roote, good vvorkes the fruite, Faith only neceſſary to juſtification goodvvorkes to ſaluation.

2. Practice.

The ſecond vſe is of thankfulnes. For all our good is of god, vvhether it be the good of prouidence all ſayth Iob is of the lord he giueth it. The bread vve daylie eate is called ours, but vve beg it of him. The goods of the body as Sampſons ſtrength, Abſolons beauty, Sauls tallnes, all of god. The goods of the mind are of god, he giues vviſdome to Solomon, taketh it avvay frō Georgius Trapezuntius vvho being ſomtimes a great ſcholler, at the laſt by accident forgat his ovvne name. The diuerſity of good gifts is of god. Paull is profound, Apollos eloquēt, Cephas Zealous, Auguſtine an excellent diſputāt, Ierome textuall, Gregorij morall,

Ambroſe

Ambroſe iuditious, Origen allegoricall, Chryſoſtome excellent to moue, paſſion all diuerſified. The goodnes of our vvill is of god. My goods of mind are thy gifts If any man think othervviſe, if he vvere as good as an angell, & his meate that he eateth as good as Mãna, & his garmẽt as good as the Ephod of Aarõ, let that mã knowe that he muſt attribute all to god, & be thankfull for all gods goodnes tovvards him either naturall, or ciuill, or ſpirituall, or externall, internall, eternall, for all our good is either god himſelfe, or from god himſelfe, & it is his goodnes that hath followed vs all our life. Bona mea. Dona tua. Auguſt. Conf. 10. lib. 4. cap.

The third vſe is of Enquirie amongſt you Marchants. Are you traders for theſe goodly pearles? If you be you vvill not abuſe the good things of god to euill purpoſes. Neither the goodnes of gods prouidence to exceſſe, & royott, vanity, & vilenes, nor the goods of your body to vvickednes, you vvill not abuſe your eares to become a ſepulcher to burie the good name of your frend, nor your tongues to be organs of deſpite, nor your eies fireballs of enuy, nor your hands engines of mischeefe, nor your vvhole body a ſtie, and ſtinck of ſinne, Nor the goods of your mind vvill you abuſe either to your imagination to imagine mischeefe vpon your beds, nor in your vvills to deſire to doe euill, like miſcreants vvhen you cannot. Nor to be as hammers to knocke out on anothers braines, nor as ſvvords in each others bovvells, nor as arrovves to on anothers harts. But rather vvhich is the fourth vſe here of to directe on another. 3. Practice.

For negatiue juſtification auailes not. It is Pharaſaicall. For euery tree that bringeth not forth good fruite is hevven dovvne, & caſt into the fire. Be 4. Practice.

therefore directed to recompence noe man euill for euill, as Joab did Abner, for thats a poore ſpirit, much leſſe euill for good as Iudas did to Chriſt for thats a diuells ſpirit: Nay if you doe recompence good vvith good as Ahasuerosh did Mordicai it is but common juſtice, but to ouercome euill vvith goodnes, is more then to preach, or to doe a miracle, or to caſt out a diuell.

Rom. 12. vlt.

5. Practice.

For if I ſhould expoſtulate vvith you, vvhy vve doe vſurpe theſe glorious titles, as to be called the ſonnes of god, if vve haue noe good bloud of our heauenly father, but are like the fig tree vvhich had only leaues, ſo vve like Nepthalie haue goodlie vvords but doe neuer a good vvorke, What doth it profitt vs to be ſtiled Citizens vvith the ſaincts, Domeſtickes, ſeruants, ſaincts, baptized illuminats Chriſtians, & haue noe goodnes anſvverable to thoſe goodly titles. There may a Zozomen ariſe, & obſerue that vve Chriſtians like Turckes, vvhich call themſelues Sarazens vvhen they are but Hagarens. ſoe vve call our ſelues Chriſtians vvhen vve haue noe goodnes of Chriſt in vs, but are indeed Cretians vvho as Paule citeth out of Epimenides vvere alvvaies Liars, ill beaſts, slovve bellies. For tell me vvhat doe they meane that lay vvaſte their conſciences by doing euill, & trading for counterfeits, coralls, paultry ieat, or for euill.

Tit. 1.

Doth any hard harted Pharoh, imperious Nebuchanezer, cruell Adonibezek, prophane Paſhur, falſe harted Zidkiah, foolish Ahab, inceſtuous Ammon, miſperſvvaded Magus, ſorcerous Elymas, vnmercifull

Gluton

Gluton, Prodigall, Prodigious, vvicked miſcreant thinke vvho here doth runne out his tyme vvith euill of ſinne, that there vvill not come a tyme vvhen the euill of punishment shall be avvarded ſeauen fold into his boſome? Nothing more ſure. For he that had not ſoe much goodnes as extended to a crumme of bread had not afforded him a drop of the vvater of mercie. Look to it therefore Maſſers, & mortalls. For the apoſtaſie of faith vvas in the later tymes, but novve for ought that I can ſee there is an apoſtaſie of goodnes in the vvorld of both vvhich Paule prophecieth. Looke therfore to euery caſe of your conſcience. Doe you feare the vvrath of god for the guilt of your ſinne? fall to doing of goodnes, & god vvill turne avvay his vvrath from you for Chriſt ſake as he did from Iehoſophat. Is thy ſoule almoſt dead in ſinne? Incline to goodnes, & god vvill raiſe thee frō death as he did Tabitha that is from the death of ſinne to the life of righteouſnes. Wilt thou be certified of thine election? make it ſure by good vvorkes. Wilt thou be ſecured from the diuell? god vvill check him, if thou be doing of good, & vvill ſay vnto all the povvers of darknes, as Chriſt ſayd vnto thoſe that hindered Mary Magdalen vvhy trouble ye the vvoman? Wilt thou ſpend thy tyme vvell? Doe good vvhile thou haſt tyme. Wilt thou be crovvned? continue in doing good, & thou shalt haue honor, & glory, & immortallity, & euerlaſting life. In a vvord good vvorkes doe not goe before one that is to be juſtified, but they followve him that is already juſtified. Conceaue not therefore that thou art juſtified by faith vnleſſe thou ſee good vvorkes followve thy faith.

Luc. 16.

1. Tim. 4. 1

2. Tim. 3. 1.

2. Chro. 19. 3.

Act. 9. 36.

2. Pet. 1. 10.

Matth. 26.

Gal. 6. 10.

Roman. 2.

If thou doſt imagine othervviſe, Chriſt vvas not conceaued in thee by faith, nor borne by loue, nor ſuffered, nor aroſe from the dead, nor aſcended for thee. And remember this that in the end of the vvorld, & in the day of iudgment as the forme is ſett dovvne in
Matth. 25. Mathevves goſpell there is noe queſtion made of faith, but of facte, vvhat vve haue done, or not done. For he
Ioh. 3. that beleueth not, is condemned already ſaith Chriſt. Be therefore aduiſed, & doe the good here, & you ſhall ſee the goodnes of god in the land of the liuing.

The gratious endovvmēts of this reall Marchant, to vvhom the kingdome of heauen is reſembled are rare. For firſt he is noe Lythersbye, or idle companion, but one that Seeketh goodly pearles. So then the learning of this is, That The life of a reall chriſtian Marchandizing ſoule, that trads forheauen is not ſecure, & sluggish, but full of dillegence, ſearch, & ſeruice.

The ſeuenth leſſon.

The light of this appeares from gods lampe. Firſt in ſeeking him by the contemplation of his vvorkes.
Rom. 1. 20. The inviſible things of him that is, his eternall povver, & godhead are ſeene by the creation of the vvorld, being conſidered in his vvorkes, to the intent that they ſhould be vvithout excuſe. In the mirror of his vvord
Io. 5. 39. 40 for ſoe vve are enioyned. Search the ſcriptures, for in them yea thinke ye haue eternall life, & they are they vvhich teſtifie of me, And yee vvill not come to me that ye might haue life. yea in this life to ſeeke a glimpſe
Pſal. 24. 6. of his gloiy that is to ſeeke his face. This is the generatiō of them that ſeeke him: euen of them that ſeeke thy face o Jacob.

Secondly

Secondly by questioning howve, & vvhat vve may doe to find him, as did the young prince in the gosple. Good master vvhat good thing shall I doe, that I may haue eternall life? As the people, publicans, & souldiers did. The people asked him saying vvhat shall vve doe then? The publicans came, & sayd vvhat shall vve doe? The souldiers likevvise demaunded of him saying & vvhat shall vve doe? As the Ievves did. What shall vve doe that vve might vvorke the vvorkes of god? And as the saylor did. Sirs vvhat must I doe to be saued. Matt. 19.16. Luc. 3.10. ibid. 12. ibid. 14. Io. 6.28. Act 16.30.

Thirdly in requiring Christ Iesus the prince of this kingdome of heauen, if vve haue lost him at any tyme by our negligence, & euill. We must seeke him in our beds, in the streets, vve must aske after him of the vvatchmen yea of all rather then not find him as the spouse did. For a liuely conscience vvill not be at quiett, vntill it hath found her beloued. Therefore the godlie vvill Seeke him in the first place according to the direction of Christ Seeke ye first the kingdome of god, & his righteousnes, & all things shalbe added vnto you. Seeke him vvith sorrovve, if need be as Ioseph, & the virgen did Christ. Seeke him in the graue vvith Mary Magdalen. Seeke him aboue as Paule exhorteth. Seeke him in distresses as Dauid. Seeke him in faintings, sighings, roarings. Yea, & in vtmost extremities, and torments, though vve are killed all the day long. Yea albeit shame cover vs, albeit vve turne our backes vpon our enimies, & become as sheepe for the slaughter, & are made a byvvord of them that are round about vs, yea albeit vve are smitē into the place of dragons, & into the shadovve of death, yet vve vvill neuer forgett to seeke after thee o god sayth Dauid. In Cant. 3. 1. & 3. 4. Mat. 6.33. Luc. 2. 48. Ioh. 20.15. Col 3.1.2.3 Psal. 32.3. Psal 38.8. Rom. 8. 36 Psal. 44. 20 Psal. 119.25

a vvord. albeit our bovvells cleaue euē vnto the graue, & our vearie ſoules vnto the duſt, as Dauid ſpeakes, & that vve vvere made the filth, & offcouring of all things, & become a gaſing ſtocke to men & angells as 1.Cor.4.9. Paule ſayth. Yet a reall Chriſtian ſoule hath reſolued vvith Iob to Seeke god in truſt, though god kill him. And a reall chriſtian ſoule hath reaſon for it. Firſt from Matth.7.7 gods promiſe, that he that thus Seekes god in Chriſt Matt.18 11. ſhal aſſuredly find him.

Secondly vvhen vve ſeeke him in vveakenes, he ſeeketh, & ſaueth vs in povver. And hovve ſhould not a religious ſoule Seeke him, vvho vvipes avvay all teares from our eies, vvho putts an end to all our troubles, Hovve can vve choſe but ſeeke him, vvhoſe face, & fauour turneth all ſorrovves of this vvorld to ſolace, Amos.5.4 Yea vvhom to ſeeke is to liue ſaith Amos.

1.Practice. The life of this learning is firſt of direction, that he vvho ſeeketh god muſt firſt forſake him ſelfe, as they that are indebted, & being not able of themſelues to pay, ſeeke helpe & aſſiſtance from others. Secondly he that ſeeketh god muſt thirſt after righteouſnes in gods mercie, & in Chriſt his merritts the deſirable viands of a Chriſtian ſoule. Thirdly he muſt goe the right vvay vvhich is traced out vnto him in the bloud of Chriſt. For if vve ſeeke him othervviſe by pilgrimages to Loretto, Compoſtella, Shichim, & Hallas, and the like, or by truſt in our ovvne vvorkes vvhich are but markes, not cauſes of our ſaluation, the vvay to this kingdome not the cauſe of our raigning vve faile, & fall in our ſeeking. For in all ſuch vnvvarrantable courſes it is impoſsible to find him becauſe vve ſeeke him not in faith.

The

The ſecond is of Encouragment. For great revvards are promiſed vnto all diligent ſeekers, for firſt he graciously offers himſelfe vnto all, ſuch for their exceding great revvard, & beholdeth them coming tovvards him a farre off, & meets them by his preventing grace as the tender harted father did his prodigall ſonne. So gratious is not the fauour of princes, or great ones in the vvorld. For gods maieſty ſtoopeth dovvne herein to our miſery. Secondly he shevves them exeding fauours. For his eies are vpon the righteous to doe them good, & his eares are open to their prayers. Thirdly he bleſſeth them vvith the teſtimonies of his loue, vvith the principalls, of paradiſe, & the appurtenances of happines vvith the teſtimonies of his loue in quieting their conſciences, vvith aſſurances of remiſſion of their ſinnes in this life, as the pledge, & earneſt of his ſpirit, & vvith the aſſured reſt of glory in the vvorld to come. With principalles of paradiſe, as namely vvith the continuall banquet of a good conſcience, & vvith the ioy of the ſpirit. Laſtly vvith the appurtenances of happines as hauing a proportion of eſtate or contentment in this life, as a parcell of that eternall portion in the other life.

1. Practice. 1.

Luc. 15. 20.

2.

3 Pſal. 34. 15.

The Third is of Caution. Firſt to remoue all impediments that hinder vs in ſeeking after our god, as Mockery, contempt of the vvord. & ſuch like, vvhich commonlie doe accompanie them that looke tovvards heauen. But god vvill reuenge himſelfe on them that hate him, ye he vvil lift vp his hand to heauen, & ſayth he vvill liue for euer. If he vvhets

3. Practice.

his glittering ſword, & his hand take hold on iudgmẽt, he vvil render vengance to his enemies, & vvil revvard them that hate him. He vvil make his arrovves drunke vvith bloud, & his ſvvord, ſhall deuoure flesh, & that vvith the bloud of the ſlaine, & of the captiues from the begining of the reuenges vpon the enemie. Nay ſaith the Pſalmiſt he hath bent his bovve, vvhet his ſvvord, & made it ready againſt the faces of them that ſeeke him not. Take heed therefore that in noe caſe you giue, & ſell your ſelues over as Ahab did to ſeeke the vvorld. For the world is but a phariſee promiſing much performing nothing, nor yet ſeeke after the flesh to fullfill the lucts thereof, for it is but a familiar Iudas vvhile he kiſſeth he killeth, nor ſeeke ye to the povvers of darknes for the deuill is but a crafty Herod, a foxe vvho vvhen he canot tyrannize, vvill ſubtilize. If you vvil not be aduiſed S. Paule vvill poſe you in all your proiects in one word what fruite had yee then in thoſe things vvhereof ye are novve ashamed? for the end of thoſe things is death.

Deu. 32. 40. 41. 42.

4. Practice

The fourth is of ſatisfaction. The deuill ſeekes to gaine you in euery caſe of your conſcience, ſeeke therefore in euery caſe of conſcience to thy god. For there is balme in Gilead, & there are phyſitiõs in Iſrael. God hath giuen the vvord, & great is the companie of the preachers.

The curious conſcience may find a Moſes vvho vvith his rod vvil ſatisfie him by MTRIS if not by MIRACULIS. The afflicted conſcience may find an Aaron who vvith his bells will qualifie all diſtreſſes. A cõtrite, & broken hart may find a Dauid Iſraells ſvveete ſinger vvho vvith his deuine harpe vvill cure him of the

venemons

vonemous biting of the beast TARANTULA, vvhich is his sinne. The hard conscience may find a Ieremy vvho vvith the hammer of gods iudgmẽts vvil vvorke him. The sleepie conscience may find an Esay vvho vvith his trumpet vvil awake him. The vvearie conscience a Peter vvho vvith his keyes of heauen may open vnto him cõforts that may refresh him. And the tender conscience may find Barnabasses sonns of consolation vvho may helpe to bind vp the vvounds, & poure in vvine, & oyle.

The fift vse is of answere to thẽ that say oh good Sir vve knovve not howe to seeke god. Thẽ I vvill tell you. First you must looke forvvards not backvvards in the spirit of pharisisme, that is to consider not what we haue done, but vvhat vve must doe, as Paule resolues I presse tovvard the marke for the price of the high calling of god in Christ Iesus, & the reason is vpon record. For if vve forget vvhat vve haue done for gods sake as thinking all is to little vvhat euer it be, then god vvill record it, as he did the curtesie of the vvoman vvhich Christ calleth a good vvorke. But if vve record, & commemorate our good deeds, god will sleight them.

Secondly vve must resolue in euery case, & conditiõ to seeke him. Out of the veary deepes, & early in the morning, yea though vve grovell in our ovvne dust, & stucke fast as it vvere in our ovvne durt, yet as Ieremy vve must cry vnto him out of the dungeon. For vvhen the spirite of man doth grone to god for helpe. The blessed spirit of god for the loue of Christ vvill breath vnspeakable comfort vnto man.

Lastly let me moue you to seeke god vvhile he may be found. It is prophetical, & apostolicall counsell. And

5. Practice

Phil. 3. 14.

Mark. 16.

Luc. 7. 32.

6 Practice.

Dauid yealds the reason. For there vvill come a tyme
Psal. 31. that in the great vvaters vve shall not, vve cannot
come nigh him. There vvere, and yet are certayne
foolish philosophers, & pratlers in the vvorld called
Sceptiques in deed meere Scoptiques, vvho vse
to question all things (euen the Magnificat,) but
assoueere, & resolue on nothing. So there are certayne
Esai 58. vvho seeke god daily as sayth Esay, & as Pauls vvoemen
2. Tim. 3. 7. did, vvere euer learning, & neuer earning. And these
are such vvho flatter their ovvne soules, that they
seeke god aright vvhen as they only prattle, & prate
of god, & deny indeed the povver, & price of their
redemption. But being perswaded better things of
you my bretheren Remember I beseech you by
the mercifulnes of god that vve all liue for a day,
for an hovver, for a minute. Seeke Your god
therefore this day, this hovver, this minute & harden
not your harts. For euen novve is the axe layd
to the roote of the tree, euery tree therefore that
Matth. 3. bringeth not forth good fruit is hewen dovvne,
& cast into the fire, From vvhich fearfull, fatall, &
finall distruction god deliuer vs all in the
sauing mercies of his sonne CHRIST IESUS.

You haue seene this our reall marchants Dilligence.
Novve behold his constancie. For he seeketh god not
by fitts, & flashes, but resolueth to seeke this Pearle
vntill he find it. So doth the fullnes of the greeke
vvord in the text signifie, & by the fitnes of it is taken
from the sagacitie of hounds, that earnestly seeke, &
neuer giue ouer vntill they find their game. Whereof

the

the learning is. That if euer vve desire to find fauour in the sight of god vve must continue in our suits vnto him, & in our seruice for him most constantly vntill vve obtaine the blessing. The eight lesson.

The light of this appeares First from the oracles of Christ himselfe positiuely as. Ye shalbe hated of all men for my name, but he that endureth to the end he shalbe saued. Miraculously Then IESUS called his disciples vnto him, & said I haue compasion on this multitude, because they haue continued vvith me already three daies, & haue nothing to eate, & I will not let them depart fasting least they faint in the vvay. So by their constant staying they beheld a miracle. Prophettically But he that endureth to the end he shalbe saued And pyrobalically Abide in me, & I in you as the branch cannot beare fruite of it selfe except it abide in the vine, no more cā ye except ye abide in me. 1. Mat. 10.22 Mat. 15. 32. Mat. 24. 13. Io. 13. 4.

Secondly from the practice of the patriarches by the example of Enoch vvho vvas translated because he vvalked vvith god. Of Abraham vvho earnestly sued for Sodom. Of Jacob vvho vvrestled all night vvith the angell, & nevver left of vntill he had obtayned the blessing, & vvayted vnto his end for his saluation. And of Moses vvho continued vvith god forty dayes in the mount, & receaued the lavve. 2. Gen. 5. 24. Gen. 18. 23. Gen. 19.

Thirdly by the prophets. Jeremy expostulats the 3. Ier. 2. 5.

cause

Ier. 2. 5. cause vvhat iniquitie haue your fathers found in me, (saith the Lord) that they are gone farre from me, & Hos. 6. 4. haue vvalked after vanity, & are become vaine? Hosea lamets it saying O Ephraim vvhat shall I doe vnto thee? O Judah vvhat shall I doe vnto thee? for your goodnes is as the morning devve & as the early cloud it goeth avvay, & further shevves the reason vvhy they did not continue vvith god Because they vvere like a cake on Hos. 7. 8. 10 the harth not turned, like a silly dove vvithout hart, & vvere fed vvith the vvind.

4. Fourthly the light of this doth appeare from the practice of the true Christian church. They continued Act. 1. 14. vvith one accord in prayer, & supplication vvith the Act. 2. 42. vvomen, & Mary the mother of Iesus, & vvith his brethren. Also they continued stedfastly in the Apostles doctrine, & fellovvship, & in breaking of bread, & Heb. 4. 16. in prayers. Moreouer Let vs therefore goe boldly vnto the throne of grace that vve may find mercie, & find grace to helpe in tyme of neede.

5. Fiftly from parables. First of the seed vvhich fell on Luc. 8. 6. & 13. the stones, & vvhen it was sprūg vp, it vvithered avvay, because it lacked moystnes. The stones are they which vvhen they haue hard, receaue the vvord vvith ioy: but they haue noe roots, vvhich for a vvhile beleeue, but in the tyme of temptation goe avvay. Secondly of the house built vpon the sand vpon vvhich the raine Matt. 7. 27 fell, & the flouds came, & they vvinds blevv, & beat vpon 1. Cor. 9. 24 that house, & it fell, & the fall thereof vvas great. Thirdly from a race. Knovve ye not (sayth the apostle) that they vvhich runne in a race, runne all, yet one receiueth the price? so rūne that ye may obtaine. There are three sorts of races, Italian, Pythian, & Olympian.

There

There are three sorts of places, Heauen a place of ioy, hell of dolor, the earth of labour. It is as naturall therefore as it is to the bird to flie, or for the oxe to labour, or the sparkes of fire to flie vpwards, so it is for the sonnes of men to take paines, & labor. For they that doe not pertake vvith the sonnes of men in labor here, shall pertake of the paines of hell vvith the deuill here after.

Sixtly from the revvard of mercie. Noah found fauor vvith god in the old vvorld, because he continued in his seruice. Lot because he held it out, euen amongst the vncleane Sodamites. 6. Gen. 6.8. Gen. 19.19.

Lastly from gods deuine dispensation for god vvilbe found of a people that seeke him not, & the reason is, because he preuents them vvith his grace. For they are meerly passiue in their first conuersion, & he is the only agent. For he preuented vs Englishmen, nowe the Israell of god, but heretofore the abomination of Idolatry. But he that is not found vvritten in the booke of life shalbe cast into the lake of fire, & brimstone. And vve must take our tyme. For Esau found not place for repentance, though he sought it vvith teares, & the right hand of god vvil find out all the that hate him. Thus you see the light hereof. The right is also most plaine for first vve must not be discouraged vvith vveake, & small beginnings, for god vvill helpe, & assist them that endeuour. For the people in the tyme of Nehemiah continued building albeit they held the svvord in one hand, & a trevvell in the other, & the lord god of heaue did prosper their resolutions. But if vve looke backe, it is to despise god, & therefore vve haue a caueat Remember Lotts vvife, & our vnfittnes to heauen is 7. Ro. 10, 20. Apo. 20. 15 Psal. 21. 8. Neh. 2. 20. Neh. 4. 17.

shevved. For sayth Christ he that putteth his hand to
Luc.9.62. the plough, & looketh backe is not apt for the king-
dome of heauen And not to goe forvvard, is to goe
Luc.14.30 backvvard sayth a father, & herein vve make our
selues ridiculous, & it vvilbe be sayd of vs, this people
Heb.13.8. began to build, but vvere not able to make an end.
Secondly Christ is the same yesterday, & to day, & for
euer. The same objectiuely in this vvord. Subjectiuely
in his attributes of tender mercie as he is a father, &
our god. & Effectually in his goodnes, grace, & preuenting mercie.

Thirdly the example of Christ vvho seeketh vs till he find vs, as the good sheepheard sought his vvandring sheepe, soe Christ seeketh vs till vve become godly Christians, carieth vs on his shoulders in our death, & reioyceth to bring vs to our home in the resurrection of the iust. Lastly the promise of eternall life is made to none, but to those that continue in
Rom.2.7. vvell doing, & the case is plaine in the prophecie of the prophet Ezekiel in the eighteene chapter there it is sett dovvne at large to vvhich I referre the reader.

1.Practice. The practice of this is first a Confutation of those vvho either vvith Balaam vvish to die the death of
Act.16.28. the godly, but care not to liue their life. Or vvith
Apoc.2.5. Agrippa are almost persvvaded to be Christians, Or to forsake their first faith as the church of Ephesus did, Or stand still at one stay in a Saturnicall humor as the earth doth, or like, a mill horse goe in a round from thirty to sixty, & neuer the better, or enuy others that perseuere, & goe on, as Cain did Abell, or like those
2.Tim.1.15 (Whom Paule speaketh of) vvith Phygellus, &

Hermo-

Hermogenes turne avvay, or vvith Hymeneus, & Philetus fret as a cancer, Or vvith Demas forsake Paule, & embrace this present vvorld. For vvhat vvill it profitt a prentice to seruе halfe his tyme, & lose his freedome in the end? What did it profitt Lotts vvife to goe out of Sodom, & to goe tovvard Zoar vvhen shee lookt backe againe to Sodom? What did it profitt Iudas to preach the gospell, to doe miracles as is probable, to be in compaine vvith Christ, & to sitt at meate vvith him, & in the end to haue a treacherous hart? What vvould it haue profitted Christophorus Columbus, or Vesputius Americus to haue sayled many daies, & nights if they had not continued their course. The one then had surely neuer bine lord Admirall of Spaine, nor the other could euer haue giuen the name of America to the nevve found land.

2. Tim. 1. 15
2 Tim. 2. 17
2. Tim. 4. 10.

The second is of direction, for are vve not all like the sunne alvvaies to be in motion. The sunne neuer stādeth still, nor goeth backvvard but by miracle, soe vve that are the sonnes of god should neither stand still, nor goe backe in gods seruice, but vve should be a maruell vnto our selues to recall our courses. Are not vve all plants inoculated, into the true vine. Then certainly vve shall grovve, encrease, & bring forth. Are vve not all seruants, & receaue vvages, shall we be idle? Are vve not all faithfull ones. If it be but the least ingredience of faith though it be no bigger then a graine of mustard seed, It vvill grovve to a great tree, & a little leauen vvhich a vvoman taketh & hideth in three pecckes of meale vvill leauen the vvhole lumpe.

1. Practice. Psal. 92 13. 14. Matt. 10. 8.

Matt. 31. 31.

In our seruice haue not vve made a strong covenant

vvith god, as Elisha did vvith Eliah saying, as the lord
2.Reg.2.6. liueth, & my soule liueth I vvill not leaue thee.

3.Practice. The third is of Expostulation. Hovve many Ephramites are there amongst vs that are like vnto a spongious cloud noe sooner vvett but dry, like vnto Gedeons fleece dry one vvhile in goodnes vvhile all their neighbours about them are vvett, & another time drenched vvith drunkenes, vvhile all their neighbours are tober & thirst after righteousnes. For vvhat rest is there in our bones vvhen vve haue lost him vvho is the ioy of our harts. Which caused Glouer the martire (as it is recorded in the booke of acts, & monuments) to cry out at the stake HE IS COME, HE IS COME. Hauing had before some conflicte of disconsolation, & novve perceiuing Christs spirituall presence he cryes HE IS COME. So likevvise one of the Greeke church
Ioh.1. cryed EURICA, EURICA, I haue found him. I haue found him vvhom my soule loueth. And Iohn the deuine told Nathaniel I haue found the Messias. If vve vvil not
Psal.107.8. seeke him to find him, he vvil find vs, & our impiety, & vvill cry against our vnthankfullnes. O that men vvould praise the lord for his goodnes, & for his
Psal.50.22. vvonderfull vvorkes to the children of men. Our sleighting of him O consider this ye that forgett god lest I teare you in pieces, & there be none to deliuer
Galat. 3.1. you. Our stupidity O Foolish Galatians, vvho hath bevvitched you that you should not obey the truth, before vvhose eies Iesus Christ hath beene euidently
Esai.1.2. sett foorth, crucified among you? Our insensibility Heare o heauens, & giue eare o earth for the lord hath spoken (saith Esayh) I haue norished, & brought vp

children,

children, & they haue rebelled againſt me. The heauie burden of our ſinnes Ah ſinnfull nation, a people laden vvith iniquitie, a ſeed of euill doers children that are corrupters: they haue forſaken the lord, they haue prouoked the holy one of *Iſraell* vnto anger, they are gone avvay backvvard. & our extreame folly Ah foolish people doe you thus re vvard the lord? Eſa. 1. 4. Deu.

Why then doe vve not ſearch, & try our ſelues. Firſt our vvayes, & vvorkes O that my vvaies vvere directed that I might keepe thy ſtatutes. Our ſinnes that lay vvaſt our conſciences Jeremy laments ſaying. Oh that mine head vvere full of vvater, & myne eies a fountaine of teares that I might vveepe day, & night for the ſlaine of the daughter of my people, & our iudgment. Oh, that thou vvouldeſt break the heauens, & come dovvne, & that the mountaines might melt at thy preſence. That vve might cry out vvith Dauid O that I had vvings like vnto a doue that I might fly hence & be at reſt. Hovve many Iudaits are there amongſt vs, vvho like the devve in the morning (as Hoſea ſayth) glitter, & gaſter, but before noone vaniſh avvay to nothing, ſoe vve are here in the morning, but a fore night vve vaniſh avvay, & become like the mildevve that ſmutteth the corne. You are here in the morning, & the devve of Hermon falls vpon you, before night you ſhake it of. Yea vvith Manna the angells foode are ye fed vvithall in the morning, but before night ye doe as nice gentell vvomen vvith their flowers, put them in their boſomes in the morning, but ere night ſtravve them at their feete. Ier. 9. 3, 1. Eſ. 64. 1

The fourth vſe is of ſatisfaction, for if you ſhould demaund of me the queſtion vvhat might be the cauſes 4. Practice.

that men perſeuere not? I anſvvere it is becauſe they are like the tribe of Ephraim a cake on the harth not turned (ſaith Hoshea) vvhich muſt needs be burnt on the on ſide, & dovve on the other, That is dovvnvvard earneſt to the vvorld, but vpvvard key cold tovvard god, like a doue vvith our hart deceaued, becauſe they are fed vvith the vvind, that is vvith vaine things, & their iniquity is bound vp. Againe their harts are poyſoned vvith the venime of ſinne vvhich the zeale of gods truth cannot melt. For the naturaliſts ſay that the hart of a mā that is poyſoned cannot be conſumed vvith fire.

Hoſ. 7. 8.

Hoſ. 13. 12.

Suetonius in vita Caligulæ.

5. Practice. The laſt vſe is of Motion if you belong to god knovve this that you ſhall continue conſtant to the end, The golden chayne of gods predeſtination ſhevves this, That whō he predeſtinate thē alſo he called, & whō he called, them alſo he iuſtified, & vvhō he iuſtified, thē he alſo glorifieth. For it is not in him that vvilleth, nor in him that runneth, but in god that ſhevves mercie, & gods mercie acompanieth his ovvne. The youth of gods children brings forth, their middle age increaſeth their grovvth, & in their old age they are compleat, and full of fruite. For ſuch as be planted in the houſe of the lord ſhall euer florish in the courts of our god, in the vtter, & invvard courts here in this vvorld, vvhether they they be Layiques, or Cleriques, & in the vvorld to come they ſhalbe admitted into the holie of holieſt for euer.

Rom. 8. 30.

In the ninth place is ſhevved vvhat this reall marchant found in his perſeuerance of ſearch. The text ſayth, ONE PEARLE OF GREAT PRICE. In ſeeking good things a man ſhalbe ſure to find the beſt

at laſt.

at last. What this one pearle of great price is, both auncient, & late deuines diuersifie.

The auncient as Chrisostome, & Origen say, It is the Gospel found among the goodly pearles of the lavve, for the lavve is the gospel concealed, & the gosple is the lavve reuealed. Hillario, Augustine, & Ambrose say, It is Christ in heauen, farre fairer then the sonns of men, & Charity on earth the cheefe, & choise of the goodly theologicall vertues. The late deuines say, It is sanctification so Beza, & Melanchton. Another the Obseruation of the Commandements, as Zinglius. A third Charity, as Feuerdentius. Other say, It is grace, or faith the gift of grace, as Fran: Zuares. All leuell at this, that this one pearle of great price is Christ in heauen, & Charity on earth, of both in order.

First of Christ that he is One. Secondly that he is the only pearle peareles, pricles. And then of charity. Of Christ his Oneneſſe this is the learning. CHRIST Iesus is most one in the vnity of deuine essence, truly one in the vnity with his electe, yea wholy, & only One in the mediation for his electe. The ninth lesson.

The light of this appeares thus, He is one vvith the father in essence I & the father are one. One in substance coessentiall vvith the father. One in nature by eternall generation, one in name, For he hath a name aboue all names, & one in number of existence, as one in the vnity of the essence. Where vpon the Orthodoxe faith is in Athanasius Creed, The diety is all one, The glory equall, the majestie coeternall. Iob. 10. 30.

Secondly

Secondly he is one in vnion vvith his electe by
1. Tim 2. 5. one ſpirit, and he alone doth mediate, for his elect. For
there is one god, & one Mediator betvveene god, & mā
Eph. 2. 13. vvhich is the mā Ieſus Chriſt, And novve in Ieſus Chriſt,
yee vvhich once vvere farre off, are made neere by the
bloud of Chriſt. He is one in eſſence, but in the ſub-
ſiſtence differing, yet in actiō the ſame. The father doth
things AUTHORITATIVE the sōne SUBAUTHORITATIVE
to vvhom the father hath deligated all the iudgment.
Ioh. 5. 22. But Chriſt is vvholy his elects, ſo that vvhether it be
1. Cor. 3. Paul, or Apollos, or Cephas, or the vvorld, or life, or
22. 23. death: vvhether they be things preſent, or things to
come, euen all are yours, & ye are Chriſts, & Chriſt
is gods.

The right of this appeares that he is one in the
deuine eſſence.

1. Firſt from the ſinglenes of his nature, vvhich is
not communicable vnto many, noe not to any, nor
yet diuiſible for theſe vvould impart imperfection.

2. Secondly from his infinitnes of perfection, vvhich
doth comprehend the vvhole perfection of being, and
therefore the learned among the heathen vvere
compelled to conclude that there vvas one begining.

3. Thirdly from the onenes of the vvorld for there is but
one vvorld, of neceſsity therefore, that that vvhich
Dan. 6. 4. reduceth all things to one, is one. Therefore vve haue
the ſame god vvhich the Iſraelits had. For our god is
one ſaith Moſes. Secondly that he is one in vnion vvith
his choſen it muſt alſo followve of neceſsity.

1. Firſt to confirme their faith. Truth the ſonne
of god tooke our nature vppon him that he might be
one vvith vs, to perfect our faith.

Secondly

Secondly that vve might take the right vvay to heauen, For man vvas not ſafely to be followved, & god vvhom vve might followve vvithout ſtaggering vvas not viſible. Therefore god became man, that man might followve him. 2.

Thirdly it vvas to shevve the dignity of our nature, that none should hereafter ſoe farre forgett himſelfe, as to defile his bleſſed nature vvith beaſtly impurities. 3.

Fourthly it vvas to deliuer man from the slauery of ſinne vvherein the iuſtice of god vvas to be ſatisfied, & the breach betvveene god, & man to be made vp, but neither this, nor that vvas in mans ability to doe, & therefore god & man became one that he might doe both. 4.

In a vvord he is one in the office of mediation for the electe, & there is reaſon for it, For they had all one beginning euen the father, Noe man commeth to me ſayth Chriſt except the father dravve him. They haue one end the revvard of mercie. They haue all one meanes One god, one faith, one baptiſme. One ſpirit vvhereby they are animated, or quickned, one head Chriſt albeit the giuds vnder him be many yet all lead to one head. Laſtly one connextion of Members, vvherin thy ſubſiſt in the communion of ſaincts here, & shall by his vvholy, & only mediation be poſſeſſed of the full & perfitt fruition thereof in the church triumphant hereafter. Ioh. 6. 44. Matth. 20. Eph. 4. 24. 1. Cor. 12. 4. Rom. 11.

The vſe of this is manifold. Firſt of thankfullnes to god vvhich hath brought vs out of darknes into this glorious light. Firſt from the multiplicity of heathen gods to this only. For the men of Babell had Succoth 1. Practice. 2. Reg. 17. 30.

Benoth vvhich vvas a hen, & chickins. The men of Cuth had Nergall vvhich vvas a continued fire, the men of Hamah had Ashima vvhich vvas a goate, the Auites had Nibhaz, & Tartack vvhich vvas an asse, & a doge, & the Sepharuites, had Adrammelech & Anammelech that vvas a mule, & a horse; To these did the heathen consecrate deuine vvorshipe, but god hath deliuered vs from them, yea, & from hereticall pravity. From Ebion, Cerinthus, Photinus, the Marcionits, the Arrians, the Apollinarians the Eutichians, Nestorians, & the like all vvhich endeuored to impeach this doctrine, But the sacred counsells of Nice, Chalcedon, Ephesus, & Constantinople hath concluded against that damnable doctrine of theirs, & hath concluded in sound doctrine thus. That Christ Iesus our lord, vvas truly god, perfictly man, of both one, & continuing in that one both. What should I cite vnto you The Sydonians Ashteroth, or the Moabites Chemosh, or the Ammonites Milchom or Chiun, & Remphan that Stephen mentioneth vvith that abhomination of Moloch wherein as vnto diuels they offered their sonnes, & daughters as the Psalmist speaketh. Which abhomination as Paulus Fagius obserueth vpon the Caldæan paraphrase had seauen receptacles, & vvas set vp in the vale of the children of Hinnon nere Ierusalem. In the first receptable, they offered their meale, in the second turtle doues, in the third a sheepe, in the fourth a ramme, in the fift a calfe, in the sixt an oxe, in the seauenth vvhich vvas his armes folden together, & made fire hott, in the hollovvnes thereof they offered their sonnes, & daughers naked, & there they spravled, & cryed vntill they died. In the meane vvhile the

Act. 7.

parents

parents playing on timbrells that they might not heare the cry of their children. So vvith this confusion of noise of the skreiching of the children, & the parents playing on trimbrelles our Sauiour in the nevve testament calleth hell gehenna, alluding vnto this confusiō in the vale of the children of Hinnon.

The second is of Demonstration for from this vnion as from a fountaine it proceeds that yve are Christians, that vve are the members of Christ, that the vvhole trinity doth assist vs, for one man cannot liue by the soule of another, but all of vs liue by the spirit of Christ. Hence it is also that vve die to sinne, & liue to righteousnes, that as flies, & vvormes die in the winter, but reviue in the summer, so vve die in our selues, but liue in Christ. 2. Practice. 1. Cor. 1. 30 Eph. 5 30.

And lastly hence it is that angells attend, vs for they attend Christ, & soe consequently vs by reason of this mysticall vnion Are not they all (sayth the apostle) ministring spirits (meaning the angels) sent forth to minister for their sakes vvhich shalbe heires of saluation. Heb. 1. 14.

The third passage is of Direction that as vve haue this sacred vnion vvith him soe vve should purge our selues from all impurities, euery man that hath this hope in him purgeth himselfe, euen as he is pure. For vve must be conformable to him, & partake of his devine nature. For those vvhich he knevve before, he also predestinate to be conformable to the image of his sonne that he might be the first borne amonge many brethren. We must be full of good vvorkes I am the vine, & you are the branches, he that abideth in me & I in him, the same bringeth forth much fruit, for 3. Practice. 1. Joh. 3. 3. Rom. 8. 29 Ioh. 15. 4.

vvith out me ye can doe nothing. Wee must be com-
Iob.19.25. forted in our miseries. For I am sure (saith Job) that my
redeemer liueth, & he shall stand the last on the earth.
Ioh.17.3. We must meditate on heauenly things And this is
eternall life that they knovve thee & vvhom thou hast
sent Jesus Christ. And aboue all things vve must haue
vnity amongst our selues keeping the vnity of the spirit
in the bond of peace.

4.Practice. The fourth passage is of Expostulation. Tell me
o ye deuoute, & deuine soules, o you my masters, & mor-
talls, tell me vvhat comfort can it be vnto you if you
cõsider god essentially as he is a iudge euẽ a consuming
fire casting vpon vs fire & brimstone, as he is the lord of
Psal. 11. hosts breaking the rockes, as he is a master comming be-
fore vve are prepared, as he is a king cõming to destroy
his emmies, & to render vengance to them that hate
him vvhat comfort haue you I say in these things. But
if vve consider him personally as he is One vvith vs.
Psal.31.5. Then vvith Dauid vve recommend our our soules in-
Act. 7.56. to his hands. Then vvith Stephen vve see heauen
1.Pet.4.19. open. Then vvith Peter vve committ our soules vnto
him as vnto a faithfull creator. And vvith the spouse
Apoc.21. vve loue, vve looke, vve long for him, & crie out come
lord Iesus come quickly.

5.Practice. The fift practice is is of Mediation vvhere in I
become an humble sutor to euery deuoute soule as Mo-
ses did to the Israëlites I stãd betvveene the lord and you
1.Cor. 5.20 to shevve you the vvord of the lord, saith he, and as
Paule to the Corinthians For saith he vve are ambassa-
dours of Christ: as though god did beseech you through
vs, vve pray you in Christs stead, that ye vvould be
reconciled to god. As they, so I cast my self dovvne at

euery

euery mans foote beſeeching him to remember that as Chriſt is one ſoe not one iote of his word shall perish That it is an impoſſibility to ſerue tvvo maſters. It is a hard matter, maſters, & mortalls If vve cannot to find this One pearle ſpare One hovver ſeing he reioyceth more ouer One ſinner that repenteth then ouer ninty, & nine that neede noe repentance. Let therefore all of vs caſt our ſelues dovvne, as the prodigall ſonne did, & cry ſo our heauenly father make vs as one of thy houshould ſeruants, and it ſufficeth for vve are not vvorthy to be called thy ſonnes. Mat.5.18. Mat.6.24. Mat.26.46 Luc.15.7.

The laſt is of Motion. Let it never be ſayd of any here I beſeech you as Chriſt ſayd to Iudas one of you ſhall betray me; & one of you is a diuell, but remember the tyme vvill come that tvvo shalbe in one bed together, & one shalbe receaued, & the other left alone. If you ſay that you beleeue that there is one god, the diuell doth ſoe, & trembleth Hovve farre are you from the faith of deuils? but vnleſſe you beleeue as the doctrine is that god is one vvith you in the vnio of the ſpirit, & moſt one in himſelf in deuine eſſence vvith the father, & ſoly, & vvholy one in his mediation to god for you It vvilbe ſayd of you as of Babell alas their iudgment is come in one houre. But behold I shevve you a myſtery vve shall not all dye, but vve shalbe changed in a moment for vve liue not in certainty one day, one houre, one minuit. If therefore this one houre be granted vnto you ſeeke this one in this one houre that you may be one vvith god in him for euer. 6.Practice. Mat.26.21. Iam.2.19. Apo.18.10 1.Cor.15.51

In the former place vve haue hard his Onenes. Novve lett vs ſee his peareleſnes, & pretiouſnes. For Chriſt is not only one, but a pearle alſo of great price.

The tenth lesson.

So then the doctrine is this. That Christ Iesus our Sauiour is the one, & only pearle both peareles, & priceles vvhich vvas giuen as a ransome to redeeme vs from hell.

The Apostle Paule sayth so speaking indefinitly
1.Cor.6.29 you are bought vvith a price, but the price vvas price les. So Peter also, ye are not bought vvith gold, or siluer, or pretious stones, but vvith the bloud of Iesus Christ vvhich is vnvaluable, & matchles, & soe sayth my text in the resemblance of the pearle, & in the Hebraisme of great price. The resemblāce very apposite both in Name, Nature, Generation, Quantity, & Quality.

1. For the first a pearle is rare in Name. Soe Christ
Phil. 2.9. for god hath exalted him highly, and giuen him a name aboue euery name.

2. Secondly, a pearle is illustious in Nature, So Christ Thou art fairer then the sonnes of men: grace is
Psal. 45.2. 7. powred in thy lips, because god hath blessed thee for euer, thou hast loued righteousnes, & hatest vvickednes, because God, euen thy god hath anoynted thee vvith oyle of gladnes aboue thy fellovves.

3. Thirdly a pearle is maruelous in generation being ingendred of the devve of heauen in the mother of pearle on earth. So Christ miraculous in his generation hauing his father in heauen, & his mother on earth.

4. Fourthly a pearle is small, & litle in quantity So Christ abased himselfe to nothing. He like the sunne
Ioh. 14.28. in the diall of Ahaz that vvas gone dovvne ten degrees backvvards. So he ten degrees beneath his father The

father

father is greater then I. Ten degrees beneath the angells For he made him lovver then the angells. Ten degrees beneath men I am vvorme & noe man, yea ten degrees beneath vvormes. for a liue doge is better then a dead lion. Liuing Barrabas the murtherer acompted better then the dying lord Iesus. Psal. 8.5.

Lastly pearle is soueraigne in effectuall qualities to cure infirmitys, & diseases among the people. His bloud is a soueraigne antidote, & the sinners bath to cure our burning feauers of incontinencie, The feare of the lord is cleane, & endureth for euer: the iudgmets of the lord are truth, they are righteous altogether. Our phlethorie of pride to become litle children. Our lethargie of forgetfulnes Remember thy creator in the dayes of thy youth whiles the euill dayes come not, nor the yeares approch, vvherein thou shalt say. I haue noe pleasure in them. Our staggers of inconstancie. For vve shall not be afraid of euill tidings for our harts vvill be fixed in the lord. And our apoplexie of couetеousnes For this reall marchant selleth all, & buyeth it saith this present text. Thus you see the sutablenes of the resemblance. 5. Math. 4. 23. 24. Psal. 19. 9. Marc. 10, 15 Eccl. 12. 1. Psa. 112. 7.

Secondly this appeareth vnto vs from the Hebraisme vvhich sayth that this one pearle vvas of great price. There are three states of singular eminency in the vvorld, a preest, a prophet a king In all these our Christ is supereminent Illoque TENUS SUPEREMINET OMNES Christ vvas a preest after the order of Melchisedec vvho vvas king of righteousnes for there vvas noe guile found in his mouth. King of Salem for he made both one. Without father on earth, vvithout mother in heauen, without begining vvithout ending.

Who

Auguſt. 4. li. de trin. cap. 24. Who vvas the temple, & alter, the preeſt, the ſacrifice, & him to vvhom it vvas offered. A prophet of infallibility a voice from heauen ſpake it Heare him, & the ſoule that doth not heare him muſt be cut of from the people vvho by his povver ſends forth the prophetts, & vvhoſe teſtimony is the ſpirit of prophecie. A king of regall dignity euen the king of glory, vvhoſe ſcepter is only righteouſnes, the extent vvhereof is ouer the vvhole vvorld, & the continuance beyond all tyme, vvho after all tyme ſhall deliuer vp a kingdome purchaſed vvith his bloud that god, may be all in all.

Math. 17. 5. Deu. 18. Mat. 23. 34. Apo. 19. 10. Pſal 24. 10. Pſal. 45. 6. 1. Cor. 15.

The right of reaſon thevves this alſo vnto vs. For there is valuation in pearle vvherein conſiſteth their dignity, their luſtre, & povver. What valuation is comperable to Chriſts dignity vvhich ſurpaſſeth that of gold. & ſiluer. Ye vvere not redeemed vvith corruptible, things as gold, & ſiluer, from your vaine conuerſation receiued by the traditions of the fathers. But vvith the pretious bloud of Chriſt, as of a lambe vndefiled, & vvithout ſpot. That of beaſts, & cattle. For thou deſireſt noe ſacrifice, though I vvould giue it: thou delighteſt not in burnt offering. That of angells. Vnto vvhich of the angels ſayd he at any time ſit at my right hand till I make thine enemies thy footeſtoole. That of men for all men are liars. Farre aboue the value of the offence. For if through the offence of one, many are dead, much more the grace of god, & the gift by grace, vvich is by one man Ieſus Chriſt, hath abounded vnto many.

1. Pet. 1. 18. 19. Pſal. 51. 16. Heb. 1. 13. Pſ. 116. 11. Ro. 5. 15. 16

For if by the offence of one, death raigned through one, much more ſhall they vvhich receiue the abundance of grace, & the gift of righteouſneſſe raigne in life through one, that is, Ieſus Chriſt.

Secondly

Secondly there is lustre in pearle, but in our Christ in his light vve shall see light. Yea the deuils, & the reprobate see so much to make them vnexcusable.

Thirdly pearles are powerfull in their effects: Christ hath excellency aboue Juda, preheminence ouer diseases, power of the influence of the sunne, moone, & starrs, yea ouer the graue, & death, & hell. Gen. 49. 8.

The vse of this is diuerse. First of Accession. Come ye Marchant Ievvellers that are faithfull soules, & see vvhat Ievvells your Sauiour hath prepared for you, they are such that cannot be expressed by vvords. Yet is he gone to prepare them for you It remaines that you haue an affection to seeke, & runne after this your Ievvell that you may at the last attaine him. Come blessed soules that haue hope in CHRIST though your sinnes be as red as scarlet he hath made them of a pearle colour. Let euery religious soule see his sauiour, this pretious pearle hovve vile he hath accompted of himselfe being sold for thirty peeces of siluer, & hovve pretious he hath esteemed of vs that shed his pretious bloud for vs, one drop vvhereof vvas vvorth ten thousand vvorlds. And let the languishing soule come hither, & see hovve god hath giuen vs his only Ievvell to be our JESUS. What then vvill he deny vs vvith him? For he made him of noe reputation, & vile in the sight of the vvorld, that vve might be pretious pearles in the sight of god. 1. Practice. 1. Cor. 12. Ioh. 14. Can. 1.

The second vse is of Expostulatiō. vvhat price is there that you can desire that is not to be found in this pearle of great price? The price of your redemption 2. Practice.

is in his passion, of absolution in his condemnation, of remission of sinnes in his crosse, of satisfaction in his sacrifice, of newnes of life in his resurrection, of immortallity in the kingdome prepared for you, & of purgation in his bloud. For he that was a diamond hath made himselfe a ruby all red in his owne bloud, that we might be diamonds in the sight of his father.

What would you haue? One pearle without peare. He is this one. For he is One god in the essence of the diety, One creator that made heauen, & earth. Ioh. 1'. One man who died for vs. One lord paramount who hath the preheminence, One master not many. Matt. 23. Ioh. 10. Hebr. 10. One father, One sheephard. One sacrifice for our sinnes.

3. Practice. The third vse is of caution, that we beware howe we become vile in gods sight, for then we become Mat. 7. 6. swine, & pearls must not be cast before swine, & the deuill desireth to goe into such kind of creatures, & hath Matt 8 31. permission so to doe. But our case is as the case of Aaron Ibidem. which had a robe, bells, a tunacle, an Ephod, the Vrim, & Thumim, & blew silke, & fine linnen, yet all these were none of his owne, but ornaments ordayned by god to be put vpon him. So we haue noe pretiousnes in our selues, but all our lustre commeth from this Eph 5, 8. pearle. For we are in our selues darknes in the abstract, Ie. 14. Folly, Vanity, doggs, & hogs, death, & damned. If you Ecc 1. 2. will not beleeue me. Moses will tell you that the Matt. 7. imagination of mans hart is euill from his youth, & Iob Matt. 25. will assertaine you, for sayth he. If I wash my selfe Gen. 8. 21. with snowe water, & make my hands neuer so cleane: Iob. 9. 30, 31 yet thou shalt plong me in the ditch, & mine owne cloths shall abhorre me.

4. Practice The fourth vse is of feare, & trembling. For S. Paul

sayth

sayth if any man loue not the lord Iesus Christ let him be Anathema, Maranatha, that is accursed vvhen the lord shall come. Yea surely they shalbe accursed in their goods, as the cursed things of Iericho, their specious mansiõs made a iakes, their possessiõ a bloudy Acheldama, their gaines as the cursed guiles of Corban, their name as branded as Ieroboams, their fame rotten. If they be honerable, god vvill lay their honor in the dust, if noble, they shalbe vile, & base in his sight, if learned their learning shalbe a byvvord, & a hissing. If he be a king he shalbe made a beast vvith Nebuchadnezzer If a minion, or fauorite he shalbe hanged as vvicked Haman that loues not the lord. 1.Cor. 16. 22. Dan. 3. 19.

The last vse is of petition vvherein I become an humble sutor vnto all that are here present, that there may not be amongst vs a prophane person of a svvinish, & boorish condition that vvill tread this pearle vnder his feete. For if there be any such most fearfull, & fatall is the expectation of his vvoe. For saith the apostle vvhat punishment suppose yee shall he be vvorthy of vvhich treadeth vnder foote the sonne of god, & counteth the bloud of the nevve Testament as an vnholy thing, & doth despite the spirit of grace. But let euery one of vs be of Paules resolution to accompt all things doung, & dresse that vve may obtaine this pearle. And for this cause I bovve my knees for you all vnto god the father of our lord Iesus Christ, (Of vvhom is named the vvhole familie in heauen, & in earth.) That he might grãt you according to the riches of his glory, that ye may be strengthned in the inner man by his spirit. That Christ may dvvell in your harts by faith: that ye being rooted, & grounded by loue, may be able to com- 1.Practice. Heb. 10. 29 Ephes. 3. 14 15 16 17 18 19 20 21

prehend vvith all saincts, what is the bredth, & length, & depth, & height: And to knovve the loue of Christ which passeth knowledge, that ye may be filled with all fulnesse of god. Vnto him therefore that is able to doe exceeding abundantly aboue all that vve aske, or thinke according to the power that worketh in vs, be praise in the church by Christ Iesus throvvout all generatiō for euer. Amen.

Thus you haue hard vvhat is meant by that One peagle of great price in heauen. Novve see vvhat is that One pearle of great price on earth which this reall marchant findeth here. The former interpreters haue exponnded it to our hand shevving that it is Charity. The learning then is. **That Christian Charity is that one, & only pearle in earth both peareles, & priceles vvhich is found only among the children of god.**

The eleuenth lesson.

The light of this appeares most euidently from S. Paules vvords. Wherin first S. Paule sayth. That he vvould shevve a more excellent vvay, & in the chapter following doth make it demonstrable. The Analysis vvhereof is thus breefly. First it callengeth the best things. Secondly it combateth vvith the vvorst things, and Thirdly it conquereth the last things. Christian Charity callengeth the best things, For angellical, euangellicall eloquence vvithout Charity is as sounding brasse, or as a tinckling cymball. The gift of prophecie, all knovvledge, all faith, yea miraculous faith in comparison of this is nothing, Almes deeds, & martyrdome vvithout Charity profitteth nothing. In the second place it combateth vvith the vvorst things. In vvrath it suffereth long, base conteqnsties it cānot endure, for

1. Cor. 12. 31. 1. Cor. 13. per tout.

it is

it is bountifull, it is voyd of spight for it enuies not, it is not frovvard for it doth not beast it selfe, it is noe sovvlen bladder of pride, for it is not puffed vp, it is farre from reproach that it vvill doe noe vncomly thing, it is so farre from iniury that it seeketh not its ovvne, in it is noe bitternes at all for it cannot be provoked to wrath, noe surmises of euill, for it thinketh none, noe vniustice for it reioyceth not in inquity, but reioyceth in the truth, beleeueth the good, hopeth the best, & endureth all. In the third place it conquereth the last things. for vvhen the vvorld hath done it shall endure, & vvhen faith vvhich beleeueth all things of god, & hope vvhich expecteth all, doe cease, yet shall Charity vvherevvith vve loue god, & man endure for all eternity.

It is also one, for it is that one commandement from mount Sion vvhich is the complement of the other ten from mount Sinai vvhich Christ calls the nevve commandement, & affirmes that it is the marke of his chosen. It is also a pearle of perfection for the Christians house vvhich he builds to god hath faith for its foundation vvhere vpon it is grounded, & hope the vvalls vvhereby it is erected, but Charity is the roofe vvhich perfecteth, & coueteth all. It is of all price vvhether vve respecte the nearenes of it vnto vs It is not in heauen that thou shouldest say vvho shall goe vp for vs, & bring it vnto vs that vve may heare it, & doe it. Neither is it beyond the sea that thou shouldest say vvho shall goe ouer the sea, & bring it vs that vve may heare it, & doe it? But the vvord is very nigh vnto thee, in thy mouth, & in thy hart, that thou mayest doe it. Or the breefnes. The commandement is shortened 10.13.34.

that euery man might be vnexcusable, & that noe mā in the day of iudgmēt as saith S. Augustine might implead god, or complaine that he could not retayne this lesson in his memory Therefore saith that father the vvord is this. If yee loue me you vvill loue one another.

Mat. 11. 30 Or if vve respect the easines of this lesson. It is an easie yoke. For both old, & young, rich, & poore, vveake, and vvhole may performe this duty. Or if vve respecte the preciousnes of it. It is the bond of perfectiō, yea pretious it is in all dimensions. In lenght it endureth euer. In breath it is dilated to all, to the good of duty, to the bad of pitty. In deepenes it fayleth neuer, it vvill not forsake a frend in misery, noe nor in extremity, noe not in death it selfe. For loue is as strong as death, ielousie is as cruel as the graue: the coales thereof are fierie coales, & a vehement flame. Much vvater cannot quench loue, neither can the flouds drovvne it: if a man should giue all the substance of his house for loue, they vvould greatly contemne it. Or in height, it is of a noble disposition, it loues our frends in the lord, & our enimies for the lord. In a vvord it is pretious in extension. In this vvorld universall, it doth good to all. In the other vvorld it is eternall. Pretious in this vvorld for vse, for a mans faith is his ovvne proper good, but Charity is profitable, and vsefull to others. In the other vvorld it is pretious, for continuance, for it endureth to the end, in the end, after the end, vvithout end. Ignatius Christs martyr shall conclude vvho saith, that faith is the beginning of our Christianity, Charity the end, & best pillovve vvhereon to repose our head at the last gaspe.

Cant. 8. 6. 7.

The right of this appeares in the ſubject of Charity, for it ſwimmes not in the braine with faneifull, & imaginary opinions, but ſetleth in the hart by deuine, and Chriſtian affections. It is not conceitfull, but truly cordiall. In the obiect it is pretious, for god is the obiect thereof, & whatſoeuer god will haue beloued, as men, all men, yea our enimies for thats the exaltatiō thereof, Angels, ſaincts, Chriſt himſelf according to his humane nature whereby he doth not diſdaine to call vs brethren. Laſtly in the effects pretious, for it bringeth vnto vs the ioy of the ſpirit, peace of our conſcience, patience, mercie, bounty, & the like.

The vſe of this is firſt of Confutation of the Papiſts who make Charity the forme of faith, & they argue thus. If Charity be greater then Faith, & hope, & more pretious for vſe, & continuance as Paule affirmeth. Then are we not iuſtified by faith only. I anſwere that theſe concluſions will as well followe. A king is better then a boore, therefore he can till the earth better, A man is better then a beaſt, therefore he can runne ſwifter then a horſe, he can carry more then an Elephant. Who ſees not the abſurdities? Let Faith haue her prerogatiues, It is the cauſe of gods loue. For in Ieſus Chriſt neither circumciſion aueileth any thinge, neither vncircumciſion, but faith which worketh by loue. It is the victorie wherby we ouercome the world, It is the renouation of the newe birth in the children of god. It is that alone which iuſtifieth vs, yea without faith Charity is ſinne But in the meane while let vs not ſpoile Charity of her priuiledges, as doe the Solifidiās, & Nullifidiās. For charity is the end of the cōmaundemēt.

1. Practice.

Galat. 5.6.

1. Ioh. 5.4.

Eph. 3.17.

Rom. 14.23

1. Tim. 1.5.

The

Col.3.14. Rom.13.10 Ioh.13. Gal.5.6. The bond of perfection. The complement of the lavve, The ſupplement of the goſpel, & vvithout vvhich Faith doth nothing.

2. Practice The ſecond vſe is of Eſtimation. For by Charity vve doe ſurpriſe god. God vvill doe nothing till Lot come to Zoar. Hereby vve honor angels CHARITATE, NON SERVITUTE ſaith S. Auguſtine. Hereby vve participate vvith the bleſſed in the communion of Sainctes, in the church militant, in the church triuphant. & hereby vve liue comfortably vvith men in the common vvealth, in the church, in our houſes, in the ſtreets, euery vvhere.

3. Practice. The third vſe is of reſiſtance. For it vvithſtandeth all imperfections, & infirmities of our minds, all vveakeneſſes of our vvretched, & vvicked natures, & is like a pretious antidote, or rare ievvell, or pearle to cure the maladies of our minds. For in caſe of emnity It ſaith I vvill loue mine enimie by the example of Chriſt.

Rom. 5. 8. In caſe of iniury It ſayth I vvill pray for mine enimies by the example of Stephen. In caſe of neceſſity It ſupplieth vvants. In caſe of miſery It condoleth, and in caſe of penetencie It doth vvillingly forgiue, & that full oft.

Act 7. 60. Prov. 25. Pro. 24. 17. Luc. 17. 4.

4. Practice The fourth vſe is of conſideration. Hovve vve ſhall enter into heauen. For vvithout this garment to that holy mariage vve cannot be admitted. Our Sauiour vvonders hovve a fellovve came to a vvedding not hauing a vvedding garment. Novve euery garment hath the commendations from the matter vvhereof it is made, from the colour, & from the ſvveetnes. The matter of this garment is the tender bovvells of Ieſus

Matt. 22. 12

Chriſt.

Christ. The colour is the tincture of CHRISTS bloud, And the ſvveetnes is of Mirh, Aloes, & Caſſia. Noe man came into the court of Ahaſuerosh vvith ſackcloth, & noe man can come into the court of heauen vnleſs as Dorcas frends at her death shevved the garments that shee had vvrought before shee vvas reſtored to life by Peter. So in the laſt day vve muſt shevve our garments made of this Charity before vve shalbe poſſeſſed of life euerlaſting. Pſal. 45. Act. 9. Matth. 25

The Fift vſe is of Expoſtulation. Tell me vvho can implead god. He hath commanded you to doe ten things. This commandement doth them. Seauen things are to be deſired, in a ſort this deſireth them, nay abſolutly doth them. Tvvelue things are to be beleeued, To vvhich of theſe doth this not extend it ſelfe either of nature, grace, or glory. 5. Practice. Rom. 13. 10. Ioh. 13. 34.

The laſt vſe is to examine the language that this deuine vertue ſpeaketh in. Firſt in caſe of iniury I vvill not hurt neither in vvord, nor deed ſaith shee. In caſe of rashnes I vvill not iudge ſaith shee. In caſe of caſualty I vvill not reioyce (ſaith she) if it be euill, I vvill not grudg (ſaith shee) if it be good. In a vvord she ſaith of all I vvill deſpiſe noe brother, I vvill contemne noe ſiſter, for vvhere I find one fault in them I can find ten in my ſelf, if I looke vpon my ſelfe vvith the ſame prying, & curious eie where-vvith I looke vpon them. Marke her reaſonings to maintaine this. You thinke it a burthen ſaith she, but I knovve the yoke is eaſie. If Iacob could ſerue ſeauen yeares for Rachell, & ſay that it ſeemed feyve dayes vnto him for the loue that he bare vnto Rachel, 6 Practice Pſal. 39. 2. 1. Theſ. 5. Mat. 7.

if naturall loue can vvorke this, vvhat shall not deuine Charity effecte. Secondly her reason tells her that if shee endureth any thing for the loue of god. God himselfe vvill beare a part, & that shee shalbe deliuered from the greeuous yoke of malice, from the deuil the father thereof, & from hell the den thereof. Frō which miserable, & diabolicall mischeefe of malice, and sinne of Sathan good lord deliuer vs.

Noe soner hath this reall Marchant found this pearle but he straight vvaies is become another man. For the text sayth. He went, & sold all that he had & bought it. Resolution therefore is the remarkable note of a true Christian, vvhich consisteth in fovver things couched in these last vvords of my text.

The first is readines He vvent.

Secondly contempte of the vvorld And sold.

Thirdly a full persvvasion He sold all.

And Lastly The enioyement He bought it.

His readines is couched is these vvordes He went That is as the originall vvord signifies He vvent from himselfe in denying himselfe, & all his ovvne strength For as the prodigall sonne is sayd to returne to himselfe vvhen he bethought himselfe to returne to his father hauing not bine vvith himselfe all the vvhile of his prodigallity; So this marchant is sayd to goe from himselfe vvhen he endeuoreth to purchase that vvithout himselfe vvhich he in himselfe could neuer find. So that the learning then is this.

Our

The tvvelfth leſſon. Suos, Suis, ſe negare.

Our Chriſtian readines is to deny our ovvne frends, our ovvne goods, our ovvne ſelues, & as ſtrangers and pilgrims vve muſt continue conſtantly to hold on our courſe tovvards this kingdome of heauen.

The light of this appeares That as Abraham the grandfather muſt forſake his ovvne country, & goe to a land that god should shevve him; And as Iacob the grandchild muſt trauell to Padan Aram from his fathers houſe to liue vvith his vncle Laban in Meſopotamia, & there to be enriched, So muſt euery Chriſtian ſoule forſake his ovvne frends here as doth the kings daughter vvhich is a figure of the church, & of euery true ſoule in the church. For ſake her ovvne people, & her ovvne father houſe, ſo shall the king of heauen haue great delight in her beauty, & he vvill become her lord. In the ſecond place vve ſee James, & Iohn left the ship, & their father to followe Chriſt. The apoſtles, & diſciples left, & forſooke all to followe him in the regeneration; And the primitiue church in the tyme of the apoſtles caſt dovvne their goodes at the apoſtles feete.

Gen. 12. 1.

Pſal. 45. 10

Mat. 4. 22.

Mat. 19. 27

Act. 4. 34.

In the third place vve ſee Paule denies himſelfe for albeit Agabus had foretold his death, yet he was reſolute to goe on, & told the Elders of Epheſus, & others at Miletum that they should not vexe, & trouble him vvith vveeping for him. For he vvas reſolued that albeit he knevve that in euery city euill did abide him, yet he vvould not only ſuffer, but die for the lord Iesus. He had learned this leſſon of his maſter vvho

Act. 20. & 21.

Matth.16. 24. had taught him That if any man vvould come after him he must deny himselfe take vp his crosse, & followe him. What other things then denying our ovvne frends, our ovvne goods, our ovvne selues doth that myrhe & mortification, that dying. & burying vvith Christ signifie vvhereof so oft is made, mention in scripture. For vve are but strangers, & pilgrims like the children of Israell, in vvhose tvvo & forty stations is figured, & resembled the race of a Christian. • For they came to Rameses the store house of the Egiptians, & from thence to Succoth, & so to Etham in the edge of the vvildernes. From thence to Pihiroth at the red sea before Migdoll So on to Marah vvhere they vvere three dayes vvithout vvater, & there they murmur. From thence to Elim vvhere they found tvvelue fountaines, & seauenty palme trees. Thence to the red sea in the desert of Syn vvhere they had quailes, & Manna, & so on till they had finished forty tvvo stations, a cloud by day, & a pillar of fire by night being their Matth.1. pilotts to guide them. And as Christ had in his generatiō three fourteenes From Abraham to Dauid, from Dauid to the captiuity, from the Captiuity to Christ, vvhich in all make forty tvvo. So if vve haue so many fleetings as Dauid calls them in the psalmes in our regeneration yet must vve goe on, & continue vntill vve haue finished our course. We see it vvas so in Christ. For being yet an infant he must flie into Egipte, back againe into the land of Israell, & turne a side into the parts of Galilee for feare of Archelaus the the sonne of Herod. In all his life, from the crach to the Crosse vvhat see vve, but stations of vvoe, & sorrovve? He that shall but cast his eie to see Paules peregrination

from

from place, to place, to Cyprus, to Iconium, Lystra, Derbe, Antioch, to Thessolonica, Berza, Athens, Ephesus, Miletū, Ierusalem, towvard Rome, suffered shipvvracke at Mileta novve called Malta, & Lastly vvas beheaded at Rome. What sees a man I say in all this his peregrination, but a sea of sorrovve, & sobbs, & sighes, a perfect resemblance of the travaile of regeneration.

The right of this appeares to gods children. For they knovve that here they are but pilgrimes in respect of their stay, pay, & vvay. Noe stay. Thou shalt seeke me to morrovv, & I shall not be. In respecte of pay, Noe peny, noe PATER NOSTER, Poore is the entertaynement that a traueler shall find that hath noe mony. Lastly in respecte of our vvay for euery day vve goe forvvards. Secondly gods children knovve that they must not be here all vvaies, in respect of their sinne vvhich causeth death, For the angell of paradise must vvith his svvord cut the tvvine of this life before vve can tast the tree of the other life. Thirdly in respect of the place wherein they liue, vvhich Iob calls cottages of clay. God calls the land of the curse, Dauid calls the land of the dead, The philosophers tearmed the sublunary region vvhere vve enquire still vvhat state the moone is in; And Barnard calls it the place vvherein vve liue by deaths: for vvhat soeuer flyes in heauen, or goes vpon the earth, or glides in the vvaters that is eareable vve bury in our stomackes, so vve liue by their deaths. Againe right reason shevves this that there must needs be a dissolution, & vve must goe from our selues. First because our bodies are composed of diuerse qualityes vvhich cannot endure.

Iob. 14.

1. Cor. 15.

Iob. 4.

Genes. 3.

For a kingdome deuided against it selfe cannot

stand. Secondly from the morall cause, vvhich is sinne, & sinne causeth death. Thirdly from the counsellor to sinne, vvhich vvas the deuill, by vvhose enuy sinne entered, & death by sinne. Lastly by the decree, & sentance vpon that sinne. For as there vvent a decree from Augustus Cesar that all the vvorld should be taxed, So there is a statute in heauen concluded by the great Cesar of heauen, & earth that all men must once die. Fourthly gods children knovve that vvhen they goe from themselues they goe to their holy burgeshipe, to their sacred seruice, to their heauenly entertaynment, & to their abiding place.

Luc. 2. 1.
Heb. 9.
Phil 3. 20.
Ephe. 2. 19.
2. Cor. 5.
Ioh. 14.

In a vvord this light of the scripture, & right of reason shevves this conclusion. That if vve vvil not by denying our ovvne frends, our ovvne goods, & our ovvne selues in respecte of Christ, be buried vvith CHRIST, be crucified vvith him, suffer vvith him, & be made conformable vnto him, vve shal neuer liue vvith him, raigne vvith him, or be glorified by him.

1. Practise.

The practice of this is first of direction. For in a Christians life there is no faring delitiously euery day. Noe going on in a broad vvay, CHRIST directs it & saith If ye vvere of the vvorld the vvorld vvould loue his ovvne, but because ye are not of the vvorld, but I haue chosen you out of the vvorld, therefore the vvorld hateth you, but a reall Christian must cast avvay all that hindereth his race, as the blind man cast avvay his cloke? & followved Christ, For euery child of god must knovve that this a rule case, that euery citizen of heauen is a stranger on earth so

Luc. 16.
Matth. 7.
Ioh. 15. 19.
Heb. 12. 1.
Mar. 10.

Iacob

Jacob ſpeakes to Pharoh. So Dauid to god. And Peter exhorteth therevnto that vvee should paſs the tyme of our dvvelling in feare, & againe he ſaith Dearly beloued, I beſeech you as ſtrangers, & pilgrims, abſtaine from fleshly luſts vvhich fight againſt the ſoule, & haue your conuerſation honeſt among the Gentiles, that they vvhich ſpeake euill of you as euill doers may by your good vvorkes vvhich they shall ſee glorifie your father in the day of your viſitation. Gen. 47. 9. 1. Chro. 29 15. 1. Pet. 1. 17. 1. Pet. 2. 11, 12.

The ſecond practice is a full declaration of our miſery, & gods mercie. The Iſraelites doe not allvvaies march on forvvards to Elim vvhere are fountaines, & palme trees (as before) but retyres to Marah to the vvaters of bitternes. The navigator doth not allvvaies ſaile before the vvind, for then he vvould neuer learne to bring his tacke a boord. 2. Practice.

It appeareth euidently that god vvho knovves vs, knovves vvhat is beſt for vs, & therefore preuenteth our peeuishnes vvith his pitty. For hovve vnvvilling haue gods deereſt children bine to enter into his ſeruice, & to goe from themſelues. Moſes excuſeth himſelf that he is not elequent. Ieremy ſaith that he is a child. Lot lingereth to gett out of Sodom, & S Auguſtine hauing a long conflicte at Rome goeth to Millain to heare S. Ambroſe, & yet being not ſatisfied for reſolution He complaines, & ſayth Hovve long lord? hovve long? ſhall I ſtill ſay, as the crovv ſayth CRAS, CRAS, ſhall I ſtill ſay MODO, & MODO QUÆ NON HABENT MODUM. But the lord at laſt hard him, & shevved him a ſcripture, Not in chambering, & vvantonneſſe not in ſtriffe, & enuying, but put on the lord Ieſus, vvhich ſcripture converted him, and made him an orthodoxe chriſtian. Conſeſ. lib 8. 1, 2, 7. Rom. 13. 13

The

3. Practice. The third is of Caution to beware least vve goe not the right vvay. For Ierusalem vvent, but it vvas backward, That is noe vvay for vs. The euill seruant vvent also, but he vvent, & digged in the earth, & hid his talent, that vvas noe good marchant. The young man vvhom Christ bid goe, & sell all, vvent to, but he vvent his vvay sorrovving for he had great revennevves. Iudas vvent also but it vvas to hang himselfe. Thus vve must haue a care vvhither vve goe. For vvhiles vve are in the flesh vve are pilgrimes from the lord.

Ier. 15. 6.

Mat. 25. 18.

Mat. 27. 5.

2. Corint. 5

4. Practice The Fourth vse is of Expostulation Can any man implead god that he hath not shevved him vvhich way he should goe? Hath not your eies seene it in greater, & lesser characters in his vvorkes, in his vvord? Hath not your eares hard it by profound Paules, eloquent Apollоses, & Zealous Cephases? Hath not your harts bine often touched vvith holy motions of gods spirit, & your consciences quieted therby. Nay haue not your hands handled of the vvord of life? Will you then still resist the spirit of god as your forefathers did before?

5. Practice. Let me move you in the last place seing vve are going on, & must goe on Let vs doe as trauelers doe goe forvvards still not looking backvvards to Sodom, as Lotts vvife did but keepe our faces tovvards Ierusalem as Christ did. Secondly let vs goe on the right vvay seeking Christ in heauen, & Charity on earth. Thirdly let vs be sparing as trauelers are, & not to rune to excesse of riott in spending our masters, & creditors goods, & ruinating our ovvne creditts, & Lastly let vs not be detayned by trifles, & gevvgavves, but let vs so runne on the race that vve may obtayne the goale, & shevve

Genes. 19. Luc. 14.

our

our readines to come to Christ, & he vvilbe most ready to receaue vs to immortallity, & glory for euer.

It followeth, that this reall Marchant is so ready to purchase this pearle, that he makes avvay all that he hath to haue it. The text sayth HE SOLD. There is an euill sale, as buying & selling in the church of god, vvhich Christ vvhips out. There is an vnnaturall sale vvhen brother selleth brother, as the patriarches did Ioseph. And there is a prophane sale vvhen a man sells diuinity for vanity, as Esau sold his birthright for pottage. But there is a good, & godly sale vvhen vve sell earth for heauen, the vvorld for god, the cursed corban for Christ, so did the apostollicall church vvhen they sold their possessions, & brought the price, & laid it dovvne at the apostles feete. The collection, or learning from this interpretation is this. They that once haue tasted of god, of Christ, & of the blessings of the other life doe easily renounce, contemne, & despise all things which hinder them that they may not obtaine heauen, & make away with all such things that helpe thē on thither to procure, & purchase this pearle.

Matth. 21. 12.

Gen. 37. 28

Gen. 25. 33.

Act. 4. 45.

The thirteenth lesson.

This is made cleare by reuelation and by reason. By reuelation out of euidence of the vvord. First by precept, vve must first seeke the kingdome of god. Secondly by parable. The seed that fell among thornes vvas choaked. Thirdly by mystery, Mary made the best choise. Fourthly by reseblance, Noe man marcheth vvell on in the spirituall vvarfare; vvhich entangleth himselfe vvith the things of this vvorld.

I.

Matth. 6. 33

Luc. 8. 7.

Luc. 10. 22

2. Tim. 2. 4

2. In the second place it is cleare. First by the condition. If any man loue the vvorld, the loue of the father is not in him. Secondly it is cleare by an impossibility. For noe man can serue two masters God, & Mammon. Thirdly from the iudgment. For the luke vvarme, god will speve out of his mouth. Lastly they that svvere by god, & M. lch:om are abhomination to the lord.

1. Ioh. 2. 15.

Matt. 6. 24

Apoc. 3.

Zeph. 1. 5.

3. In the third place it is cleare from a distinction. For all the things in the vvorld are of a threefold condition. Some things are so good, that god giues them to none, but to his ovvne children, as Faith, & repentance, and so forth. Secondly some are so bad, that they are giuen to none, but to the damned as impenitency, hardnes of hart, & the like. And some are of a mixt nature, as are riches, vvhich are neither good nor bad in themselues, but as they are vsed, or abused, & these are giuen to good, & bad. To the good least these things should be thought to be euill, and so they vvere giuen to Abraham, & they are giuen to the bad least these things should be thought to be the cheefest good things, & so they vvere giuen to the rich glutton. This is also cleare by reason. For if vve must offer our bodies sacrifices to god, much more our goods. For the bodie is better then rayment. And a man vvould giue his skinne for his life. Besides the godly knovve, that by the contempt of the vvorld, they are deliuered from the vvorlds holdfast From the vvorlds nothing. From the vvorlds vncertaintie, and from the vvorld iniquity.

August. ad Bonifacium Epist. 70.

Luc. 16.

Rom. 12. 1.

Matt. 6. 25. Iob 2. 4.

Heb. 12. 2. Cor. 7. Psal. 102. 1. Ioh. 5.

1. Practice The practice of this is first, of lamentation. Is it not a thovvsand pities that there are many marchants so

desperate

desperate that sett to sale their ovvne soules. The coueteous Marchant for mony as did Demas. The vvanton for pleasure, as did Esau. The imperious for ambition, as Alexander the sixt sold his soule for the popedome, & Absolon for a kingdome. And the vvicked man for is ovvne harts lust, as did Ahab that sold himselfe to doe euill in the sight of the lord. Is it not lamentable to behold other daingerous Marchant Aduenturers vvho paune their soules as did Noah Dauid, & Peter. But let these take heed that they be as good husbands as they vvere by repentance or els they may paune them so, that they may neuer redeeme them. Againe is it not also lamentable that some careless marchants vvill lose their soules; as carnall gospellers, doe, & the like, Oh vvhat a foolish thing is it to be carefull to keepe the chickin from the kite, the lambe from the vvolfe, & the doue from the vermine, & to be careless to keep our soules from the deuill. O vvretched condition of the sonnes of men.

Eccc. 10. 9. Hebr. 12.

The second Practice is of difference Indeed there are some that are the children of this vvorld, children of disobedience, & children of iniquity vvho vvill sell the righteous for siluer, & the poore for shoues, yea they vvill transgresse for a crust of bread. But there are children of light, children of promise, & children of the kingdome, & these hauing god to their father CHRIST to their brother, the angells to their guard, the creaturs to their seruants, the holy ghost to their assurer, enioy all things, for all things are theirs, & they are CHRISTS, & CHRIST is gods.

2. Practice Luc. 16. 9. Coll. 3. 6.

Am. 2. 6. Hosh. 10. 9. Ioh. 12. 36. Rom. 9. 8. Matth. 8. 12

1. Cor. 3. 22

3. Practice. Iam. 4. 13. 14. 15. 16. 17

The third vse is of caution, Here see vvhat S. Iames saith vnto you Goe to nowe ye that say to day, or to morrovv vve vvill goe into such a city, & continue there a yeare, & buy, & sell, & get gaine: vvhereas ye knowe not vvhat shalbe on the morrovv: For vvhat is your life? It is euen a vapour that appeareth for a little time, & then vanisheth avvay. For that ye ought to say yif the lord vvill, vve shall liue, or doe this or that. But nowe ye reioyce in your boastings: all such reioycing is euill. Therefore to him that knowveth to doe good, & doth it not, to him it is sinne. And further that blessed apostle saith to the secure vvordlings. Goe to nowe ye rich men, vveepe, & howle for your miseries that shall come vpon you. Your riches are corrupted, & your garments motheaten: your siluer, & gold is cankered, & the rust of them shalbe a vvitnesse against you, & shall eate your flesh as it vvere fire: yee haue heaped treasures together for the last dayes.

Iam. 5. 1. 2. 3.

4. Practice

The last practice is of motion. The Egiptians sold houses, lands, & possessions to buy them earthly bread, vvhat should not vve sell to buy our heauenly Manna Make frends therefore of the vnrighteous Mammon, that you may be receaued in to euerlasting habitations. But if you vvill vvith Iudas sell Christ & neither for god nor goodnes sell, or giue any thing, then knowve, that god vvill sell you. Howve els should one chase a thousand, & tvvo put ten thousand to flight, except their Rocke had sold them, & the lord had shut them vp? Therefore saith the lord, vvhere is the bill of your mothers diuorcement, vvhom I haue put avvay? or vvhich of my creditors is it to vvhom I haue sold you? Behold for your iniquity haue you sold your selues, &

Deut. 32. 30.

Esai. 50. 1.

for

for your transgressions is your mother put away. And Dauid complaines that vvhen god is angry vvith a people he sells them for nought, & takes noe mony for them. And Ioel saith that they haue cast lots for my people, & haue giuen a boy for a harlot, & solde a girle for vvine that they might drinke. Psal. 44. 12. Ioel. 3. 3.

Thus you see this noble marchant reall chooseth rather to sell, then to be sold, that so he might purchase the price of his redemption.

Yea this marchant is so resolute that he is not only ready to goe vvith Christ, & contemne the vvorld, but also is fully persvvaded to sell ALL. He is noe Agrippa to be persvvaded almost to become a Christian. He is noe Achan to hoord vp a vvedge of gold, & a Babylonish garment. Nor a Saul to spare Agag, & the best things. But he being come to the full persvvasion of his faith selleth all. Whence the doctrine is, That they vvhich once come to the full persvvasion of their faith doe willingly consecrate themselues, & all they hatie; as holy, & heauenly, reasonable, & seasonable vvhole burnt offerings to god in Christ Iesus. The fourteenth lesson.

This is cleare first by the degrees of saving faith. For the first degree of faith is a ground vvorke, vpon vvhich vve build a trust, and confident affiance. Then vve proceed to a reuerend boldnes hauing an aduocate vvith the father Iesus Christ our lord, vvho is our master of requests in heauen. And vpon these premises vve come to a full persvvasion at the last; & conclude vvith Abraham in a full, & absolute persvvasion of faith that Hebr. 11. 1. 2. Cor. 3. 12. Phil. 3. 3. 1. Ioh. 2. 1.

god is able of ſtones to raiſe vp children. Hence is our harts filled vvith ſolace, our minds vvith reſt, & our mouths vvith praiſe, hovve ſoeuer the lord deales vvith vs. Secondly this appeares from the myſtery or figure of the vvhole burnt ſacrifice. For vvhether it vvere a ramme or a lambe it muſt be tendered A L L. When Abraham vvas to offer vp Iſaac it vvas not a legg, or a limme, an eie, or a hand could ſerue the turne but A L L. Thirdly from euangellicall righteouſnes vvhich muſt exceed, & ſurpaſſe phariſaicall, or elſe vve ſhall neuer enter into the kingdome of heauen. Which righteouſnes is ſeene First in contrition of humility, by forſaking our ſelues, euen all our ſelues, by vſing the vvorld as if vve vſed it not, euen all the vvorld, & by vntvvyning the cable, euen A L L the cable that ſo it may goe through the eie of a needle. Secondly this euangellicall righteouſnes iſſueth frō faith of aſſurance that god is able to raiſe vp children of ſtones, & they that haue him for their aſſuerer are aſſured by their truſt in the lord to ſtand faſt as mount Sion for euer. Thirdly this righteouſnes produceth invocation in holy deuotion. Not as the church of Laodicea doth in the Reuelation ſaying I am rich, & vvant nothing, but as Chriſt hath taught vs to pray hovv rich ſoeuer vve are Giue vs our bread for the day. For vvhat is our A L L, if god giue not a bleſſing to euery peece, & parcell thereof? vpon vvhich premiſſes vve conclude First by queſtioning vvhat ſhall ſeperate vs from the loue of god? & reſolue at at laſt that nothing ſhalbe able to doe it hovvſoeuer vve are aſſalted either vvith things aboue vs, or vvith vs, or beneath vs to vvithdravve vs from it.

Exo. 29. 18

Mat. 5. 20.

Matth. 26. 24.

1. Cor. 7. 31

Mar. 10. 25.

Matth. 3.

Fides fiducia.

Pſal. 125. 1.

Rev. 3. 17.

Mat. 6.

Rom. 8. 35. & 39.

The reason of this appeares first from an apostollical question, What hast thou that thou hast not receaued? 1. Cor. 4.7
Hast thou gold, & siluer? Haggai tells thee It is none of thine. Hast thou heards of cattle in thousands? Hag. 2.8.
the Psalmist vvill tell thee they are the lords? Hast Psal. 50. 10
thou had riches, & novve hast not? The preacher vvill tell thee that god is the ocean from vvhence they ebe, Ecc. 1.7.
& flovve. Secondly from a diabollicall suggestion. For the deuill could say A L L this vvill I giue thee, vvhen he had nothing to giue. But gods children acknovvledge no such donor. Neither doe they conceal the author of their vvealth vvith Esau, nor the phisition of their health vvith the nine vnthankfull leapers, nor gase, & gape vpon vvhat they haue as the Israelits did vpon their Manna asking Man-hu vvhat is this? not enquiring vvho gaue it, neither doe they arrogate to themselues part, & deuide stackes vvith god, or challenge the vvhole, but doe acknovvledge their all to come from the author, & Ocean of ALL, & to it they returne their A L L againe.

Thirdly this appeareth from the selling of Christ for he vvas sold A L L that he might redeeme A L L his. Suffred in A L L. In A L L his body, yea in A L L his humane soule. It vvas ALL heauie euen vnto the death. Yea the Iewes sought it in ALL his parts to find it. In his braines by the crovvne of thornes, in his bloud, in his hart, thus vvas he made an A L L burnt offering for vs A L L. Shal not vve render to him then our A L L? Especially when he requires ALL, saying Sonne giue me thy hart vvhich if thou giue, thou giuest A L L for that vvill craave ALL. Indeed if Sathã hath tẽpted our harts to keepe backe part of the price as he did the harts of

Ananias

Anania, & Sapphira then haue vve noe part nor portiō in this busines. But gods children doe assuredly knovve that ALL their being, & vvell being euen ALL their best being is in the creator of ALL things. To vvhom they tender, not partes tributaries, but ALL as votaries to their heauenly master.

1. Practice. The vse of this is first of Answere vnto certaine questions that seeme to contradicte this doctrine. First of the Papists vvho doe magnifie euangellicall counsells vvherby they say that vve may performe more then god hath commanded vs, & these they call vovves of perfectiō as voluntary pouerty, perpetuall continencie, & vovved obedience. Therefore they vrge that vvhich our sauiour spake to the young mā sell ALL thou hast, &c so forth Mathevve 19. 21. I answvere that this mandate vvas personall, particular, & of especiall triall. They obiecte that of Mathevve the 10. 9. Possesse neither siluer, nor gold. I answvere that this mandate vvas temporall that the vvealth of beleeuers might not deuolue to Gentiles & infidells. Thirdly it is obiected vvhether it be lavvfull for a man to sell ALL, & bring himselfe to pouerty, & to giue himselfe to prayer, & fasting? I answvere from the vvise man Prouerbs the 5. 15. giue vvaters of thy cesterne, but keepe the fountaine for thy selfe. But in three cases vve muſt forsake ALL. First in an extraordnary vocation so did the apostles Mathevve 19. 27. Secondly in case of the profession of our conscience, & day of tryall Luc. 14. 33. Mathevv 10. 29. Thirdly in tyme of persecution, famine & vvarre Psalme 82. Luck. 12. 13. Acts. 2. 45. But you vvill say then vve pray you make vs vnderstand vvhat is meāt by the Marchants selling ALL, that vve may doe the

like

like. I anſvvere Firſt that all the affirmatiue lavves of CHRIST doe bind vs allvvaies, but not at all tymes, Alvvaies to be vvilling, but not alvvaies to doe it. As for example ſell all, & followe me; That is vvith a preparation, of mind to leaue all, & followe him, & in caſe afore named actually to doe it. Againe it is ſayd, he that vvill loſe his life ſhall ſaue it. The meaning is not actually to loſe it all tymes, but habitually all-vvaies to be vvilling to doe it in caſe of gods dishonor, & maynteining the integritie of faith.

Affirmativa Chriſti leges obligant ſemper, non ad ſemper. Semper velle, non ad ſemper agere. Tho: Aq Gulielmus de Sancto amore.

Thirdly it is ſayd if any man commeth to me, & hateth not father, & mother, & his ovvne life is not vvorthy to be my diſciple. The meaning is not actually to hate, but habitually to be vvilling in a ſober, & diſpoſed moderation of mind to forſake the loue of father, & mother, yea of a mans ovvne life in caſe that they ſtand againſt the glory of god, & the good of his church.

The ſecond vſe is of direction againſt begging, and ignorant friers. For it is more bleſſed to giue then to receaue. Which of thoſe begging ſpirits may be cõpared in their voluntary pouerty vvith rich Abraham for faith, vvith rich Job for patience, vvith rich Ioſeph for chaſtity. Take direction therefore to be thankfull for vvhat vve haue, & to ſtudie to be rich to god in faith, loue, & good vvorkes ſo if vve haue neither gold, nor ſiluer, yet hauing nothing vve ſhall poſſeſſe all things.

1. Practice.

2. Cor. 6. 10

The third vſe is of Expoſtulation vvherin vve may reaſon the caſe vvith the ſonns of men. Firſt vvith the coueteous vvho vvould haue all, although he haue the deuill, & hell, & all into the bargaine. Is not he the

3. Practice.

greatest Idolater in the vvorld? Iniurious to the vvhole trinity. For mony is his maker. He speakes so. If I may attayne to such a sume I am made, he makes it his redeemer to rid him of trouble, his sanctifier for if he haue goods enough he thinkes he is good enough. He is also iniurious to man. To his superiors for he sleights them, to his equalls for he scornes them, to his inferiors for he tramples vpon them. Iniurious to himselfe in his naturall life not affording himselfe dyet, & apparrell beseeming his place, nor sleepe, & recreation meete for his person. Iniurious to himselfe in his ciuell life, beloued hartely of none, truly hated of all, & most of all iniurious to himselfe in his spirituall life neuer attayning to the knovveledge of a true iustifying faith, & the comfort of the full resolution thereof. In a vvord he is like vnto a hogge, & a medler neuer
Esay. 30. 14 good till he is dead, & rotten, nor vntill the vvormes haue his carcase, & an vnthrifte haue his capcase. And as he vvas vnsatiable to haue the deuill, & all, so shall he meete vvith tvvo vnsatiable things as himselfe, the graue, & hell.

If I should reason the case vvith the prodigall that spends all in excesse of royott both in drunkennesse, & leavvdnes vvhat could he answere? Heretofore the proverbe vvas he is as drunke as a begger, but novve the gallants, & gentery take it vp. Heretofore boyes vvould cry out at them in the streets as at some monster, but novve it is cause of boasting. Heretofore they vsed to bovve their knees in prayer, but novve to drinke healths till they are out of health. In leaudnes

alſo be hath ſpent his all, vpon his vvhore, or harlott. All his body full of rottennes, All his vvealth exhauſted, & he himſelfe brought to a cruſt of bread. All the povvers of his ſoule corrupted, his ſtrenght vveakned, his eieſight dimmed, his voice harsh, & pox, & penury his coate of armes. In a vvord he becomes a vvitch to all his vvitt, a theefe to all his vvealth, & a deuill to his vvhole man.

The laſt vſe is of Motion God forgiueth vs all our ſinnes. If he ſhould reſerue our ſinne, & impute it vnto vs in vvhat vvofull eſtate vvere vve? ſhall vve ſerue him by halfes? ſhall vve not giue him all? If a man vvould giue all the ſubſtance of his houſe for loue it vvould vtterly be contemned ſaith the Spouſe in the Canticles, & vvithout doubt if vve loue god vvith all our hart vve vvill deny him nothing of all. Paule tells vs that vve are all concluded vnder ſinne, for vve haue all of vs ſinned Let vs therefore make our peace vvith our all, that vve may obtayne all, then haue vve made the beſt bargaine that euer vve made in the vvorld. For then vve ſhall be deliuered vp in the kingdome by CHRIST to god the father that he may be all in all vvhich god grant vnto vs all AMEN. 4. Practice Mat. 18. 32. Cant. 8. 7.

Novve are vve come vnto the laſt vvhich is this Marchants purchaſe. Bleſſed vvas his deligence, choiſe, conſtancie, skill, readines, contempt of the vvorld, & full perſvvaſion to obtaine ſo great a purchaſe for the text ſayth he bought it The learning vvhereof is this.

The fifteenth lesson.

That it is the greateſt purchaſe of the world ſo to buy, & ſell in the vvorld that vve may purchaſe at the laſt the inheritance of the other vvorld.

1. Mat. 16. 26

The truth of this appeareth Firſtby Chriſts queſtion, For vvhat is a man profited, if he ſhould purchaſe the vvhole vvorld, & loſe his ovvne ſoule? Or vvhat ſhall a man giue in exchange for his ſoule? This queſtion poſeth all vvorldlie purchaſers, all ſubtile exchangers.

Luc. 14. 16

Secondly this appeareth by parable vvhat did all thoſe recusats gaine which vvould not come vnto the ſupper, vvhereunto they vvere ſo kindly invited? One had purchaſed a farme another bought fiue yoke of oxen, euen this they gained that they ſhould not taſt of that heauenly ſupper.

1. Cor. 7. 29. 30. 31.

Thirdly it is plaine by apoſtolicall expoſition of that ſupper. But this I ſay brethren, the tyme is ſhort. It remayneth, that both they that haue vvives, be as though they had none, & they that vveepe, as though they vvept not. And they that reioyce as though they reioyced not, & they that buy, as though they poſſeſſed not, & they that vſe this vvorld as not abuſing it, for the fashion of this vvorld paſſeth avvay.

2.

In the ſecond place it appeareth by the rules of buying, & ſelling. Firſt vvho ſees not his ovvne vvant, & therefore vve buy.

Rom. 3.

We all vvant the grace of god, & vvho vvould not buy it, if he ſold all.

Eſai 55. 1. Phil. 3. 8.

Secondly buyers deſire to haue vvhat they vvant for their mony. But this purchaſe is offered vvithout mony, or monies vvorth. Thirdly they buy for a great price vvhat they vvould haue yea vve muſt account all things as doung

to vvinne

to vvinne Christ. Fourthly buying, & selling is by exchange. Properly in this, there is noe exchange, as is shevved before out of Esay. 55. & 1. And Simon Magus vvas rebuked, that thought the grace of god vvas to be bought vvith mony. Was it not a blessed exchange for vs, vvhen the ramme vvas taken for Isaac, that is vvhen he that knevve noe sinne, vvas made sinne for vs that vve might be the righteousnes of god in him? vvhich caused Martin Luther oftimes to say in his prayers O god thou art my sinne, & I am thy righteousnes. If you shall aske of me howve this exchange is made. I answvere in a vvord. By faith, & the fruits thereof, prayer, & good vvorkes. For albeit vve haue nothing of our selues to giue, yet it hath pleased god to giue himself in his sonne for vs. By vvhich free, & voluntary gift vve purchase pure gold that enricheth vs royall robes that cover our nakednesse, & pretious eie salue that maketh vs see. The gold is our faith vvhich is much more pretious then gold that perisheth, both in brightnes, price, & profitt. as S. Peter speaketh? The garments vvhere vvith vve are couered, are the rich robes of our sanctification. For as many of vs as haue bine baptized haue put on Christ. Yea all the elect of god haue put on the tender bovvells of mercie, kindnes, humblenes of mind, meekenes, long suffering. For if we are not thus clothed vvith the robes of grace, our filthines vvill appeare to god, and vve shall become abhominable. The eie salue vvherby vve see vvhat is it but the illumination of gods spirit vvherby vve see vvith Stephen heauen opened, Heare vvith Paule things that cannot be vttered by vvords, & at the last enioy eternall rest vvith Lazarus in Abraham bosome. The

1. Cor. 5. 21

1. Pet. 1. 7.

Gal. 3. 27.

Coll. 3. 12.

Prov.23.23 reason of this appeares from Solomons Counsell. Buy the truth, & sell it not, also vvisdome & instruction,
Apoc.3.18 & vnderstanding. Secondly from the counsell of an angell I counsell thee to buy of me gold tried in the fire, that thou maiest be rich, & vvhite rayment that thou maiest be clothed, & that the shame of thy nakednes doe not appeare, & anoynt thine eies vvith eies salue, that thou maiest see. Marke vvhat is sayd, he counselleth you, & that you may not distrust this
Esay. 9. 6. counsell. The prophet Esay tells you he is the vvonderfull counseller. Thirdly from the obseruation of all the godly in all the ages of the vvorld. Some haue stolne this purchase by doing good deeds secretly, & are
Matt.11.12 revvarded openly. Some haue taken it by violence. For the kingdome of heauen suffereth violence by such as are importunate vvith god day, and night for it. Others barter for it by leauing frends, fauors, all to haue this purchase. Let all the great men of the vvorld that thinke of nothing els, but of their purchasing rents, and reuennevs tell me vvhat purchase can be compared to this The light vvhereof the vvord hath shevved them, & the right vvhereof reason hath directed them in.

1. Practice The first practice of this is of estimation. For vvherein is any purchase in the vvorld to be esteemed as this, or compared vvith this? Either in respecte of continuance, or the vvorth. The continuance of this purchase is not only for our life time, but ẽdures till our death, yea & after our death. What purchase then is like this vvhich brings to the penitent pardon, for sinns past, presẽt, & to come, vvhich clotheth vs vvith the obediẽce of Christ in the fullfilling of the lavve, which dignifieth vs vvith the titles of the sonnes of god, & the brothers

of

of Christ Iesus, vvhich gardeth vs vvith protection of angels, & turneth all our crosses, & curses into blessings, giues vs his spirit to be our life, makes our prayers incense in the nostrills of god, makes his ovvne flesh vvhich he took of vs to be a pavvne for vs in heauen. Tell me o you purchasers of the earth vvhat royalties of any earthly purchase can be compared to these? But this is not all It continues in death. For death is noe death to such a purchase, but by a blessed exchange is made the vvay to heauen, yea, & after death it continueth for by this purchase our bodies arise againe to life, & vve haue a royalty to iudge the vvorld, yea the euill angells, & at the last to sitt together in heauenly places vvith Christ Iesus. The vvord of it incomparable. For no lesse then all Christ is our purchase, & that also according to both natures. It is a fearefull thing vve knovve to fall into the hands of the liuing god, but novve to fall into the hand of a god that died for vs. It is comfort vnspeakeble. Behold nowe thē vvith the eies of your pretious faith your Christ in his humiliatiō redeeming you frō hell, & the povvers of darknes, & by his exaltatiō hath put you in possessiō of the kingdome of heauē by liuery, & seisen in our owne nature. For he is gōe to prepare you a place

Phil. 3. 10.

Io. 14. 2.

The second vse is of direction. If you shall aske me by vvhat vvay you may obtayne this purchase. I answvere There is noe other way but to cōfesse that we are poore miserable, blind, & naked, & then vve shall seeke to supplie our vvants from this purchase. Secondly to knovve that all good is in this purchase for vvithout Christ, neither heauen, nor earth is any thing, nor men, nor angells, nor god himselfe is availeable to vs without Christ.

2. Practice.

Thirdly

Thirdly vve muſt deteſt that fooliſh-fullnes vvhich the papiſts dreame of, to be in the cheſt of the church, vvhere in not only they conceaue to be an ouer plus of Chriſt merits, but alſo of Martyrs, & ſaincts, from vvhich treaſure of the church the pope deriueth his plenary indulgences, & ſelleth thoſe goodly purchaſes to the bevvitched ſlaues of his Romiſh captiuity But vve knovve in Chriſt dvvelleth all the fullnes of the godhead bodily, & that noe Romiſh miſcreant hath any pvvver to diſpoſe of any of this fullnes, but only the ſpirit of our god vvho is Chriſts viceroy, & diſpoſeth of this purchaſe a plentifull portion to ſaue our ſoules.

Laſtly there muſt be an heauenly deſire in vs to be ſvvallovved vp of the loue of god in Chriſt, & this is the meanes to obtaine this purchaſe.

3. Practice. The third vſe is of Expoſtulation. Tell you me all you great purchaſers of the vvorld, that ioyne houſe to houſe; & lay feild to feild, till there be noe place, & that you may dvvell a lone in the midſt of the earth, doth not Eſay. 30. 8. a vvoe follovve you at your heeles. Tell me ye that Eſay. 33. ſpoyle others, & are not ſpoyled your ſelues the vvhile, ſhall not others ſpoyle you or yours, that the broken titles you haue entered into, the morgages you haue receaued, & the forfeitures, that you haue taken may bring vvoe vnto you, that are at eaſe in Sion, & rich in the mount of Samaria. That your depopulations of countries, improuements of lands, rackings of rents, grindings of the faces of the poore, & other ſuch like Ieſuiticall practices (vvhich you blanch vvith this ſaying) It is lavvfull for vs to make the moſt of our ovvne, though thereby you make the leaſt of all men els that deale vvith you. That theſe things I ſay may be

as bane,

as bane, & bitternes, vvrath, & vvormevvood to you, & yours, & that the old vvorld of the Ievves both in their tabernacle & temple may vtterly condemne you in their zeale, & earnestnes for god.

The fourth vse is of entreaty. Wherein I desire euery man that hath faith to examine it, & tell me if that man be not a starke foole vvhich beleeueth an idle dreame to be true Yet such is all the purchase of this vvorld. Aske the Prophet Esay, & he vvill tell you chapter 29.8. Is not he a starke foole that doth giue credit to a traytor, yet such is the vvorld that betrays vs vvith a kiss as did Judas, or that serueth such a master that cannot helpe him. For noe purchase but this of heauen can deliuer vs. Is not he a madman that prouideth snares to entangle himself, and goeth to drovvne himself, & endeuoreth to quench fire, not by casting on vvater, but oyle; So doe all the mad men of the vvorld that couet to be rich vvith vvorldly purchases, & not vvith this. So Paule teacheth his scholer Timothy. Yea is not a man possessed as it vvere vvith a lunaticke deuill, vvhich doth oft cast him into the vvaters of affliction, vvhen he meets vvith many troubles in the vvorld by reason of his purchases, & many vnnecessary, & tedious suits in lavve vvhich doe miserably distract, & drovvne him, & ploung him into many, manifold, & manifest garboyles, & turmoyles both of mind, & body, goods, & good name. Is he not as it vvere possessed vvith a spirit of infirmity that bovves him dovvne still to the earth as the poore vvoman in the gosple? Yea doubtles the spirit of blindnes, darkenes, & doomenes haue possessed all such vvorldlings that mind only earth, & earthly things, & neuer thinke of this heauenly purchase.

4. Practice

Soph. 1. 8.

1. Tim. 6. 9

Matth. 17.

Luc. 13.

5. Practice. The last practice is of Motion. tending to resolution. I mention only tvvo purchases at this tyme.

Gen. 23. The one made by Abraham the other by Iudas. Abrahams purchase vvas a sepuchẽrir to bury in. It vvas the caue in Machpelah, & it cost him fovver hundred sycles vvhich is 33.h 6.s 8.d sterling. This vvas a blessed purchase It vvas the dormitory for the bodys of his tribe to sleepe in, vntill the last trumpet should call them to heauen.

Mat. 27. Iudas purchast to for thirty peeces of siluer but it vvas a miserable purchase euen an Acheldema a feild of bloud. But you (masters, & mortalls) I hope novve after all this that hath bine sayd, vvill resolue, euen all of you like reall Marchants to remember that vvhereas

Apoc. 14. 3. 4. 1. Cor. 6. 20. god hath purchased you from the earth to be heires of heauen, & haue purchased you from among men to be a choise people vnto himself, & in a vvord hath purchased, & bought you vvith a price priceles, & peareles, as you haue hard. See that you glorifie god, both in your bodies, & in your soules, & thinke noe price to deare to obtayne so rich a purchase as this, euen the pearle of bliss euerlasting life through Iesus Christ our lord, vvhich god grant vnto you for his mercies sake, & the merritts of his sonne into vvhose sauing mercies I recommend you, & committ you to the giudance of the holy ghost vvho may build further. To vvhom vvith the father, & the sonne be ascribed all praise, & all povver, & all glory of vs here, & of the vniuersall church for euer, Amen.

FINIS.